

# Calvinist Contact

A Reformed Weekly

July 24, 1992/47th year of publication/No. 2315

## Armed forces chaplains advise Russian military



Photo: C. C. files

Yeltsin called for independent Russian forces.

Bill Fledderus

WASHINGTON, D.C. — Five high-ranking Russian military officers recently visited the head chaplains of the American armed forces to discuss how to set up a chaplaincy for the Russian armed forces. The visit came after a year and a half of discussion.

"It was kind of historic," says Herman Keizer, Jr., the executive director of the armed forces chaplains' board. Keizer, a chaplain affiliated with the Christian Reformed Church, coordinated presentations by head chaplains from the army, navy and air force which detailed how the American chaplaincy system works.

Each of the Russians appeared well-educated and asked provocative and stimulating questions about almost every aspect of chaplaincy, says Keizer.

"The Russian officers were especially surprised at the scope of the chaplain's activities," says Keizer. "They hadn't

realized how many other things American chaplains do besides pastoral counselling — tasks like drug and alcohol programs, family counselling, suicide prevention, personnel issues and the like."

They also discussed questions about chaplain education and certification as well as relations between chaplains and religious denominations.

### Who's the boss?

"The week they were here, [Russian president Boris] Yeltsin announced that Russia would have its own independent armed forces, which basically changed the allegiance of those officers from the Commonwealth of Independent States over to Russia," explains Keizer.

"That was the second time that sort of thing had happened to them."

The Russian officers feel that such changes threaten structural stability.

"At the time of the announcement, we were talking about the importance of values within a military organization — for example, the kind of 'army ethic' which prizes loyalty, courage, candour, commitment, etc. The officers said loyalty was especially tough to encourage when so many changes in authority are taking place," says Keizer.

See RUSSIANS -- p. 2...

## Arab-language broadcasts win many for Christ

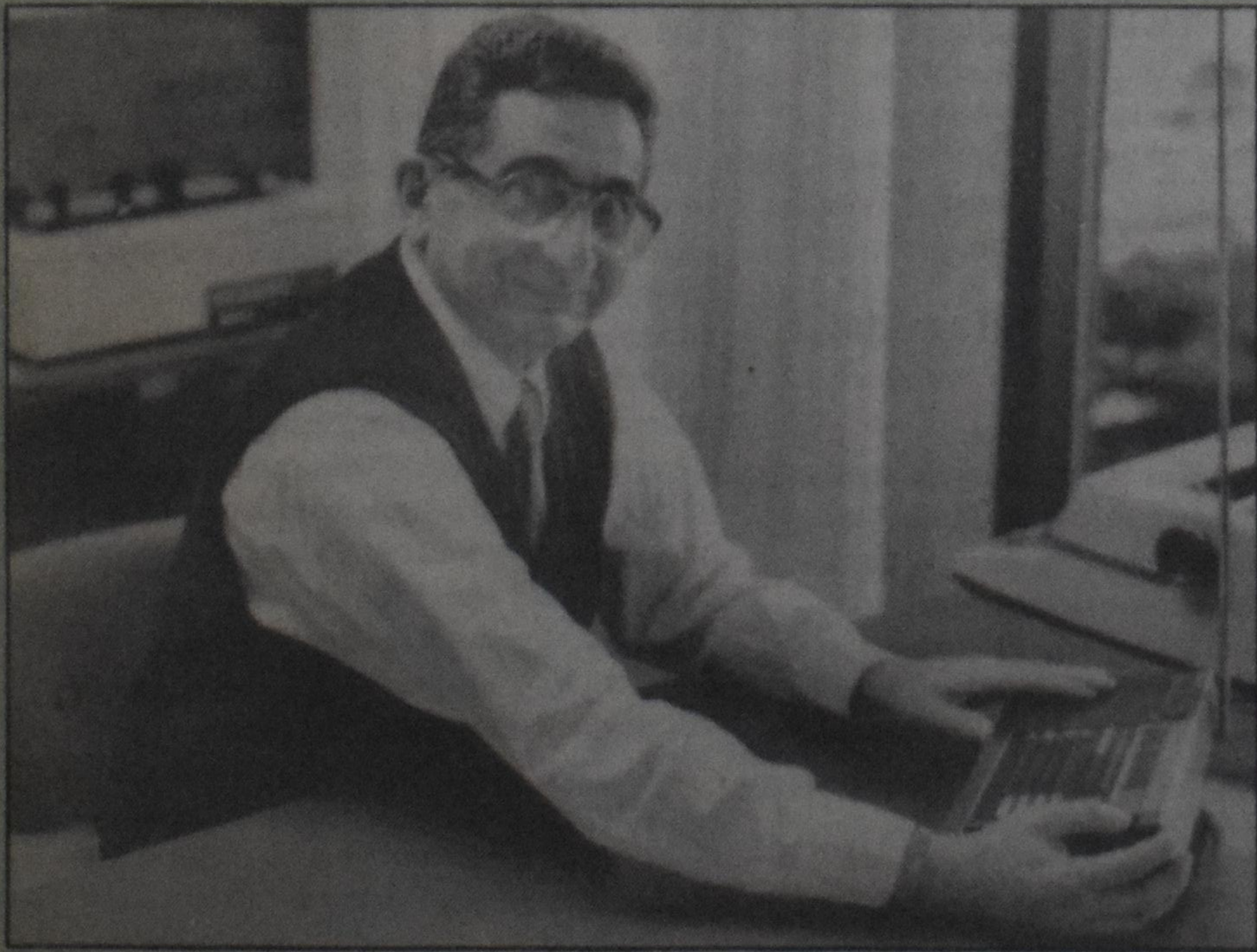


Photo courtesy Back to God Hour

Rev. Bassam Madany reports that each year responses to The Back to God Hour's Arabic language SAATU'L ISLAH broadcasts come from listeners in at least 65 countries, indicating the dramatic Arab migration to other parts of the world and the spread of Arabic as an international language. Doubling in number every 19-23 years, Arabs are the fastest growing segment of the world's population. See story on p. 20 about the Al Ghabra family.

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### Thinkbit:

*We have learned that suffering is not the worst thing in the world — disobedience to God is the worst.*

A Vietnamese Christian.

## Religious freedom in Turkey a complicated matter

Marian Van Til

ISTANBUL — Turkey stands alone among Muslim nations as a "secular Muslim state." When the republic was founded in 1923, its first president, Kemal Ataturk, managed "within the first four years to phase out much of the pervasive Islamic influence which had dominated public life for five centuries under the Ottoman Empire," reports Barbara Baker of News Network International (NNI). Ataturk replaced Islamic courts with a system based on Swiss civil law and Italian penal codes.

And as recently as February this year Turkish Prime Minister Suleyman Demirel told a World Economic Forum meeting that "Turkey is a living model for the compatibility of Islam and democracy" and that "freedom of belief and conscience for every citizen is the cornerstone of Turkish secularism."

But is it?

### What is 'secularism'?

Turkish "secularism" is not based on Western attitudes of separation of church and state. And while some see such Western-style separation as increasingly problematic, the situation in Turkey is still far more "anti-religious," says NNI.

Despite the fact that the Turkish constitution guarantees freedom of religion, including the right to "disseminate religious propaganda," there are countless examples of religious discrimination aimed at minority groups, including some Muslims, NNI reports.

The Turkish armed forces, the universities and the Grand National Assembly (parliament) do not allow chaplains; any kind of religious invocation at a government function "is still an absolute anathema," according to NNI. For five years universities have been heatedly arguing over whether female students who wear religious head coverings should be allowed to attend classes; and at least 200 Muslim military officers have been dismissed in the last four years for alleged involvement in "extremist religious activities."

### Differences of interpretation

The various non-Muslim minorities clash frequently with government officials over how to interpret the 1923 Lausanne Treaty which still spells out minority protections regarding religious, civil and political rights (including using their own languages), running faith-based schools, foundations and institutions, and maintaining churches, synagogues and cemeteries.

The two main minority groups include about 25,000 Jews and just under 100,000 Christians — the latter divided into 60,000 Armenian Orthodox, 15,000 Syriac Orthodox, 3,500 Greek Orthodox, 5,000 Roman



Photo: Ian Berry

For centuries mosques have dominated Istanbul, now the capital of Turkey. Despite that, Turkey prides itself on being a "secular" nation.

Catholics, 6,000 Chaldean, Armenian, Greek and Syrian Catholics, 500 Bulgarian Orthodox and a few hundred Protestants.

The government claims, based on the treaty, that it has the right to govern and dispose of the minorities' "considerable real estate holdings," says Barbara Baker. "Upkeep and repairs of historic religious facilities requires government approval, and those which fall into disuse can eventually revert to government ownership."

On the other hand, reports Baker, "The entire Islamic hierarchy of Turkey's *imams* (prayer leaders) and *hatips* (preachers) are appointed, paid and supervised by the Department of Religious Affairs." And a government agency under the Prime Minister administers the construction and maintenance of mosques. "So in reality, the government does not divorce itself from religious concerns; in significant contrast, it exerts control over both the funding and activities of the religious establishment."

Constitution Article 175 guarantees freedom of conscience, even making it a crime to prevent the conducting of worship or to insult or assault religious functionaries. But another article, 163, has been used since its introduction in 1926 to "open court cases against Muslim religious orders, Christians, Bahais, Jehovah's Witnesses and other religious groups for alleged misuse of religious propaganda," explains Baker. That "misuse" occurs, the government says, when "any organization, society or individual [is] found [to be] subverting the nation's secular principles to their own religious ends."

Article 163 was meant to be an attempt to thwart a Muslim theocracy. See ISLAM -- p. 2...

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## News

### Russians ask about chaplaincy

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The Russians had envisioned that a chaplain would fulfil a

role somewhat similar to that of the so-called political (intelligence) officer in the

former Communist hierarchy.

"They wanted to know the difference between a political officer and a chaplain, especially in terms of confidentiality," says Keizer. "They were very interested in finding out whether American chaplains were responsible to report to their superiors when soldiers confess to crimes."

As a result, the chaplains discussed policies and laws which may need to be implemented to protect confidentiality.

religious freedom was already taking place in the Russian army many years ago.

"Religion remained alive among the Russian people during the Communist period," argues Keizer. "The long history of Christianity in that country (so evident in its musical, cultural, literary masterpieces) wasn't easy to make disappear overnight."

"It was kept alive but practised in secret. One officer recounted to me that his men had kept an icon hidden in a tree trunk behind a piece of bark: 'Everyone knew it was there and that you could go to it in the middle of the night without penalty.'"

Keizer recently met radio minister Joel Nederhood of the Back to God Hour. He was surprised to find that Nederhood had met one of the same officers on a recent trip to the former Soviet Union.

Keizer plans to follow up with a phone call to Russia to see if the armed forces chaplaincy board can offer any further assistance.

It's exciting to be in a position to influence, in however small a way, the shape of things to come over there, says Keizer.

### Islam still preferred in Turkey

...continued from p. 1

but in reality it has worked against non-Muslim groups, says human rights lawyer Cetin Ozek, who has defended Jehovah's Witnesses and Protestant believers in Turkey. "Article 163, which should protect secularism [has been] used for anti-secularist purposes, such as not allowing the practice of any other religion except Islam in the country," explains Ozek.

#### Converts live dangerously

One of the touchiest religious issues is whether freedom of conscience laws allow for Muslims to convert to another religion, something Islam fiercely prohibits, on pain of death. While many modern Turks are nominal Muslims, "their identity is deeply ingrained in the conviction of the past that to be Turk is to be a Muslim," says Baker.

Observers say that mindset is still largely in place today. And its consequences are that, though secularism is a cardinal principle of the state, the government has severely harassed Turks known to have converted to Christianity. This

has resulted in a slow exodus of religious minorities from Turkey.

Again, on the other hand, Christians who have been to court in the last two decades have never been convicted of breaking Turkish laws — although some have had work and residence visas revoked. And in the last year, two landmark cases have actually gone against the Interior Ministry in favour of Christian expatriates who were deported without trial and later denied residence visas asserts Baker. Similar legal precedents have been set in favour of Jehovah's Witnesses, 60 per cent of whom are "former Muslims."

Some observers say that, such cases notwithstanding, there's a resurgence of Islamic fundamentalism taking place. Others say Turkey is trying to balance the fierce "anti-religious secularism" of Ataturk. But the jury is still out on whether the Turkey of the future will truly grant the "freedom of belief and conscience for every citizen" which is supposed to be "the cornerstone of Turkish secularism."

#### Religious tradition

Based on the talks Keizer had with the officers, he is of the opinion that a push for



David T. Koyzis

### Across the Globe

#### Democracy needs a middle class

We in the West are accustomed to assuming that democracy and the free market go hand in hand. This assumption governs our policies towards most of the rest of the world, including the nations of the former Communist and "Third" worlds. A few weeks ago Russian President Boris Yeltsin paid a visit to the United States and Canada and was received by his hosts as almost a conquering hero. In his carefully crafted speech to the American Congress he made all the right noises, promising, among other things, that Russia would continue the economic reform process. Yet he declined to tell his hosts what would happen if the Russian people themselves decide to abandon this process in a future democratic election.

This illustrates a perennial dilemma in relations between the wealthy West and much of the rest of the world which stands badly in need of an infusion of Western capital. Over the last decade North Americans and West Europeans have applauded as popular movements replaced military dictatorships, absolute monarchies and Communist oligarchies with democratic regimes.

#### Democracy dysfunctional amidst poverty

But most of these countries remain desperately poor and, as history has repeatedly shown, democracy does not function very well in a context of mass poverty. Thus the West has resolved to help these countries make the transition to democracy by assisting in their economic development. Once an industrial infrastructure has been built and a middle class created, then Western-style democratic institutions will mature.

But there is an obvious flaw in this sort of reasoning. It assumes that, once capital has been committed to one of these countries, its government will continue to live up to the terms under which it received the capital. If, for example, Brazil receives a loan from the World Bank on the understanding that it will carry out

a specific program of economic reform, then the bank thinks it only reasonable to expect that country's government to do what it says it will over the loan period. This may require some belt-tightening on the part of an already hard-pressed people, and unpopular measures may have to be implemented in the short term.

Of course the current government in Brazil will not hold power for ever. At some point new elections will be held and Brazilians will have the chance either to reconfirm or to repudiate the policies pursued by their leaders. If they are suffering under the burden of an economic program that may possibly benefit their grandchildren (providing it is successful) but in the meantime is making it difficult for them to feed their children, then they are likely to vote for someone who promises to ease their misery. And that someone will not let prior commitments to the World Bank stand in the way.

#### Understandable frustration

For better or worse, this is how democracy works. Indeed, who can blame the citizens of such countries for believing that, so soon after having cast off the shackles of an unrepresentative regime, they are now subject to a new kind of despotism, and for resenting their meagre earnings being bled by their own government to pay off Western banks. The only way to keep people from acting on these beliefs is to declare a dictatorship and postpone elections until after the World Bank is paid back. But at some point people will tire of living under such tyranny and will clamour again for a more representative government.

Unfortunately, this quandary will not find a solution any time soon. It seems that democracy and economic reform are at best uneasy partners and at worst outright foes.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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## Pressreview

Carl D. Tuyl



## Pressreview

Two-inch headlines screamed from front pages: "It's a deal." The deal appeared to be more complicated than the mystery of perpetual motion, and not everybody bubbled with enthusiasm. Premier Bourassa's reaction and comment were more careful than the necking of porcupines in love. He wants more. There are three things that are never satisfied, it says in Proverbs 30: 16. The writer did not know Premier Bourassa, of course.

Monsieur, who was doing statesmanlike things in Munich, was even more cautious in his remarks. Or was there a faint trace of professional jealousy in his carefully measured responses about the fact that Joe Clark had pulled it off? Anyway the deal as it stands now looks like it will give us more elections, more government, more taxes and more provincialism.

★ ★ ★

Ma Bell is crying in her tea and spending a small fortune advertising in papers across the country that the CRTC has done old Ma wrong. It's hard to give up a monopoly. The House of Commons has refused to set a limit for interest on credit card balances which means that the 18 to 22 per cent rate will continue.

★ ★ ★

Asparagus time is now gone, and so have the strawberries. Someone once said that with fresh asparagus the higher your income the higher on the stalk you cut off the tip. Strawberries with whipped cream must be one of life's ultimate pleasures. And on the subject of food: Her Majesty's husband, Philip, the Duke of Edinburgh was heard to complain: "I never see any home cooking; all I get is fancy stuff." Life is tough at the top, I tell you.

★ ★ ★

Canadian peacekeeping troops took control of the airport in Sarajevo at the risk of being shot at. Already one Canadian soldier was seriously wounded when he stepped on a land mine in Sarajevo.

★ ★ ★

The Ottawa Sun handed out free advice for people who are tired of having

relatives drop in on them for unannounced visits during the summer season: "Borrow money from the rich ones, lend it to the poor ones, and you'll never see either of them again." Now what if you have only poor relatives?

★ ★ ★

The Supreme Court has declared that the GST was a legitimate money grab. So there! The Supreme Court, by the way, has a vacancy and both Alberta and Saskatchewan contend that they should fill that vacancy. Said Ann McLellan of the University of Alberta: "Politicians in the provinces see this very much as 'whose turn is it now.' I personally find that unseemly when one is talking about the highest court of the land." Right on, Ann!

★ ★ ★

Boris Yeltsin, who was first here in Ottawa to put the touch on Monsieur, is no miser either when it comes to spending money. He is a politician, after all. He used to complain about Gorbachev's use of a Zil limousine in Moscow, but now that he himself is on top of the heap it's a different story. He had his own big black shined-up, bullet-proof Zil flown in for his North American tour. But when he arrived in Ottawa he said *nyet* to the Zil and jumped into a waiting Cadillac. Has anybody seen any Ladas lately?

After his North America fundraising tour, Boris, hat in hand, put in an appearance at the G-7 meeting in Munich where he crashed the dinner party but still wound up sipping champagne next to Mila Mulrone.

★ ★ ★

Milosevic, the Serbian president, is not winning any popularity contests among his own people. About 100,000 people demonstrated in the streets of Belgrade for his speedy removal from office and, if possible, from the country.

★ ★ ★

It is probably not very smart to ask why anyone would want to live in California where the earth shakes more than the Jello in those TV commercials. It is nevertheless a question that keeps penetrating my mind. Maybe it's the proximity of all those movie stars. Or perhaps people just want to be close to

the Crystal Cathedral.

★ ★ ★

Guess what? Italy has another government — the 51st since W. W. II. Italians change governments more often than I change my underwear. And China is slowly on getting infected with the capitalism bug. Can democracy lag far behind?

★ ★ ★

You thought your church had a bit of an income shortfall? The Vatican has reported a budget deficit of \$87 million U.S. for 1991. Any time now the Pope will start the ecclesiastical panhandling which Christian Reformed boards and agencies have developed into such a fine art. Or perhaps he will hire Boris Yeltsin as his principal fundraiser.

★ ★ ★

The level of births in Germany is not nearly adequate to maintain the country's population level. Deaths outnumbered births there last year by 72,000. There are people who would not classify that item as bad news.

★ ★ ★

American Democratic presidential candidate Bill Clinton chose Tennessee Senator Albert Gore, Jr., as his running mate. The old prescriptions about "balancing a ticket" don't seem to apply anymore: both men are "baby boomers," both Southerners, and they agree on policy. And both are smart. Gore shouldn't have any trouble dealing with Dan Quayle. Gore is said to be strong on the environment and

arms control, is a dedicated family man whose wife has conducted crusades against pornographic lyrics in pop songs. He has previous campaign experience from when he ran for president in '88. Can they win?

★ ★ ★

Seeing that I always end with some profundity, here goes: behind every big man is a big behind. Or how about this one: people who eat garlic should not expect to be hugged. There is a profound second level meaning to that last one. Deep is the word!

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July 10, 24 and Aug. 14, 21, 28

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Calvinist Contact:

(ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1  
Tel: (416) 682-8311 FAX: (416) 682-8313  
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Publication dates:

Calvinist Contact is published weekly on Fridays except for July 3, 17, 31, Aug. 7 and Dec. 25, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:

Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster. Send address changes to Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:

Calvinist Contact (USPS 518-090). Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising:

Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.

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Printed in Canada

| Subscriptions              | Canada<br>(GST included) | United States<br>(GST free) |
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A change of menu while on vacation would be nice!

This is my last editorial before I go on holidays. Let me tell you that I am looking forward to three weeks of irresponsibility. This has been quite a year, and I feel some sympathy for the Dutch saying: “*Geef mijn portie maar aan Fikkie*,” which loosely translates: “I wouldn’t get frazzled if you fed my plate to the dog”; or, to stay in the North American idiom of our day: “It’s a dog’s breakfast.”

Locally the Christian Reformed community has experienced a lot of pain at the loss of two groups who opposed the so-called “new hermeneutic” which pleads for each congregation’s freedom to grant confessing female members the same status and rights as confessing male members and for Christian scientists to be allowed to take the fossil record seriously. This same separation has wreaked havoc in the local Christian schools which were accused of being dens of wickedness for telling kids about sexuality, using textbooks that supposedly promote “New-Age” ideas and having guidelines for teachers and curriculum that encourage inclusive language.

The decision by Synod ’92 of the Christian Reformed Church not to ratify a change in the Church Order that would allow for women to be ordained did nothing to raise my spirits. I am not quite sure what kind of breakfast *that* was, but I’m certain it did not have two scoops of raisins.

A number of recessions

Then there was the anniversary conference at the Institute for Christian Studies where, according to reports, we were encouraged to seek an “ethos of compassion” as the dominant metaphor for the Christian community. Apparently the underlying motif of scripturally directed learning, which has always guided the Institute and set it apart from other graduate institutions, is now in question with senior members Henk Hart and James Olthuis. What, I ask myself, will set us apart anymore from all the mainline churches which have for decades seen compassion as the dominant metaphor and have relativised the importance of Scripture and creation order? I’ll decline this bowl of diluted gruel.

It doesn’t help to live at a time of high unemployment, especially for young people, and to be confronted with the daily news of layoffs and closings. How *are* those inshore fishermen, plant workers and trawlermen of Newfoundland going to support their families on \$225 a week, especially those who invested hundreds of thousands of dollars in new equipment?

Nor does it make me feel any better to live in an area where two young teenage girls have been cruelly molested and murdered. How can parents and friends endure such pain?

Hope springs nocturnal

I have not mentioned the endless constitutional talks that somehow manage to keep us all guessing whether or not there’ll be a country left by the time the politicians are

finished. Our family bought a flag for Canada Day this year out of sheer desperation. Maybe I was influenced by Joe Clark, who reminds me not so much of the Everready rabbit who just keeps going and going and going, as the darkling thrush of Thomas Hardy.

*So little cause for carollings  
Of such ecstatic sound  
Was written on [Canadian] things  
Afar or nigh around,  
That I could think there trembled through  
His happy [“we’re making progress”] air  
Some blessed Hope whereof he knew  
And I was unaware.*

Democracy is a lousy way of designing a country anyway.

No, I’m not defeated by all this, Lord, but I would like a *break* in the *fast* of positive news. I’ll settle for a vacation called Cheerios or Fruitloops or Honeycomb, something that takes Alice and me out of southern Ontario into the vast wooded areas of northern Ontario, and the more level plains of Manitoba, Saskatchewan and Alberta. How would it be if my wife and I visited our children in Alberta — John in Calgary, Marguerite in Banff and Steve in Grand Prairie? If you threw in meeting Maynard in Winnipeg and Ed in Edmonton, as are our plans, that would top it off nicely.

God at work

Of course, the time will come when we must return. And I’m not afraid of that either. I’m reminded of a conversation I had recently with a pastor of a Congregationalist church. He had asked for a year off to work on some of his personal problems and to get away from the conflict he had encountered in his parish.

“I first thought that it was Satan who was taking a hold of us all,” he told me. “During the first part of my year off I went through hell. But I came out wonderfully strengthened and renewed. And I now realize that it is the Lord who is shaking up his church. Every church today is being shaken up. There’s too much dead wood in the church. As a pastor I suffered from the disease that many pastors suffer from — I was trying to be better and holier than I was. I tried to live up to the image of perfection that people expected of me. I have lost all of that and I have learned to love Jesus in a very personal way.”

I was heartened by that profession. And I know that he was right. God is shaking up his church. Conflict does not mean that Satan is victorious. God is shaping new things in the crucible of conflict. All we have to do is let go of our anxiety and attempts to save the church and schools and become willing agents of compassion *and* righteousness.

So I am going to inhale that wonderful Western air and admire that pure blue sky, knowing that God will carry us through in the coming years until the day that Jesus returns. He will fill our plate with the wonderful fruit of the everbearing trees whose leaves are for the healing of all nations.

BW



Letters

CRC ‘women in office’ decision a case of cold feet

“It’s bad news!” That is the best way to characterize the failure to ratify women’s eligibility for all the offices of the Christian Reformed Church. Instead, the 1992 Synod of that denomination decided to, “sort of... but not really,” accept women for all the offices of the church. With an apology to novelist Peter De Vries, this time synod did not navigate the hole of the donut successfully.

Without advancing any biblical grounds for its decision and for purely pragmatic and political reasons, this synod managed to withdraw the offer made to women two years ago. In that

respect some may even regard it as a form of betrayal. Most, however, will regard it for what it is, a bad case of very cold feet.

A careful reading of the words of synod’s decision reveals a marked absence of leadership. Motivated largely by fear and by intimidation and, without a clear vision to guide them, delegates decided that “ratification would not be prudent” and accepted a compromise instead. Like most compromises, this decision is even worse than second best. Not surprising then that the “spin” on this decision will not convince anyone.

While the decision has a major impact on the congregational life of the 318,000 members of the CRC, the broader societal significance for the membership is non-existent. Men and women will continue to work together in and out of the home, participate in a wide variety of voluntary activities and increasingly disregard arbitrary gender-based role differences. It is the radical irrelevance of this decision for so much of daily living that will ensure its reversal in due course.

In an attempt to massage the denomination’s internal disagreement over the role of women in ecclesiastical

offices, this synod decided to straddle the fence. In the process, delegates acted like a team of surgeons performing gender-change surgery. Half-way through the process, they forgot where they started from. In desperation and in fear of possible recrimination they quit! Undoubtedly the patient will live, but without completing the task, the identity crisis will be aggravated and the basis for conflict will escalate!

I wonder if you and I will remember why and who got us here?

**Jake Kuiken,**  
Calgary, Alta.

Open-ended answer causes wounds to stink

I, like many other members of the Christian Reformed Church, have been waiting with high expectations for leadership from Synod 1992 with respect to the issue of “Women in office.” I had hoped that synod would come with a clear answer: Yes or No.

Even so, I am very much in support of women in office. If the answer would have been no, I would not have been upset, as I still believe that this has absolutely nothing to do with your or my salvation.

But I am upset with the open-ended answer from synod. We are either *for* or *against* ordaining women in office; there is no room in between. It is a matter of Christian principle. How can one compromise on principles?

Sure, women can now, with the blessing of synod, become elders and ministers, but we cannot call them like that. They may never say, “In the name of our Father in heaven I bless you!” But they are allowed to say, “I believe our Father in heaven will bless you!”

And they can act only under the watchful eye of elders, which is the same for our ministers, elders and deacons now.

Synod’s open-ended answer reminds me of a Dutch saying: “*Zachte heelmeeesters maken stinkende wonden*” (literally: “Soft healers cause stinking wounds”). I believe that nobody can be happy with the answer given. It may even create more unrest in our churches. I am well aware that if the answer had been yes or no some would

have been very upset too and would be leaving the church. Synod should use the Bible as its guide, and should act accordingly. If church members cannot live with the decision, it is up to their consciences to stay or to leave the church in peace.

**John Schilstra,**  
Wellandport, Ont.

Sixty per cent at synod represented God

After reading your editorial on the CRC synod (June 26), I was really shocked by the last sentence: “Please, women in the Christian Reformed Church, forgive the delegates to Synod ’92. They are only men.”

That in my eyes is humiliating, as if men are second-class people. It’s not the men who voted; it was God who voted,

and he inspired those 60 per cent to vote according to his will.

You don’t have any respect for those men who are fighting for the truth in accordance with the Bible. Do you think you are wiser than these men? In the whole paper there was not one word in favour of the majority [decision].

Do you like to be favoured by the

CRC women? Or are you in favour of the GKN (Reformed Churches in the Netherlands) with the way it is going with “women in office,” homosexuals, not reading the Law, etc., etc.?

If there was anything in the Bible God didn’t want in it, it would not be in there. If there [were] a new edition of the Bible it would be smaller. The first

chapters of Genesis would not be in it, the tenets about women in office not either. Breaking up the Bible is not my idea, but maybe it’s yours.

**Ridder Dykshoorn,**  
Waterdown, Ont.

Editorial reduces decision to man-woman struggle

I read you editorial of June 26, 1992, regarding the CRC synod’s decision on women in office. I am a woman and I am not upset by synod’s decision regarding the church of which I am a member. I am upset about your editorial and, to some extent, about the reporting of synod by Marian Van Til.

But let’s stay with your editorial. Why do you consider the 1990 Synod so much more Spirit-led and imply that Synod 1992 just did a lot of manoeuvring?

You accuse the “conservatives,” whoever they are, of being inconsistent in their use of I Timothy 2: 12. I’m not saying that I’m completely satisfied with Synod 1992’s decision either. But isn’t it possible that the Spirit led the delegates to consider the promotion of peace, love and unity a high principle to aim for?

After all, the first synod in Jerusalem in Acts 15 ended very much in a compromise that restored unity. But you don’t give peace and love a chance.

On the contrary, you urge women not to forget that men decided they could not preach. You make this out to be a man-woman struggle rather than the application of God’s Word to the church and its people.

I forgive you your partisan outburst, which I at times expect in a secular paper, but not in a Christian weekly.

**Wilma den Boer,**  
Port Perry, Ont.

While waiting I pray to know the difference

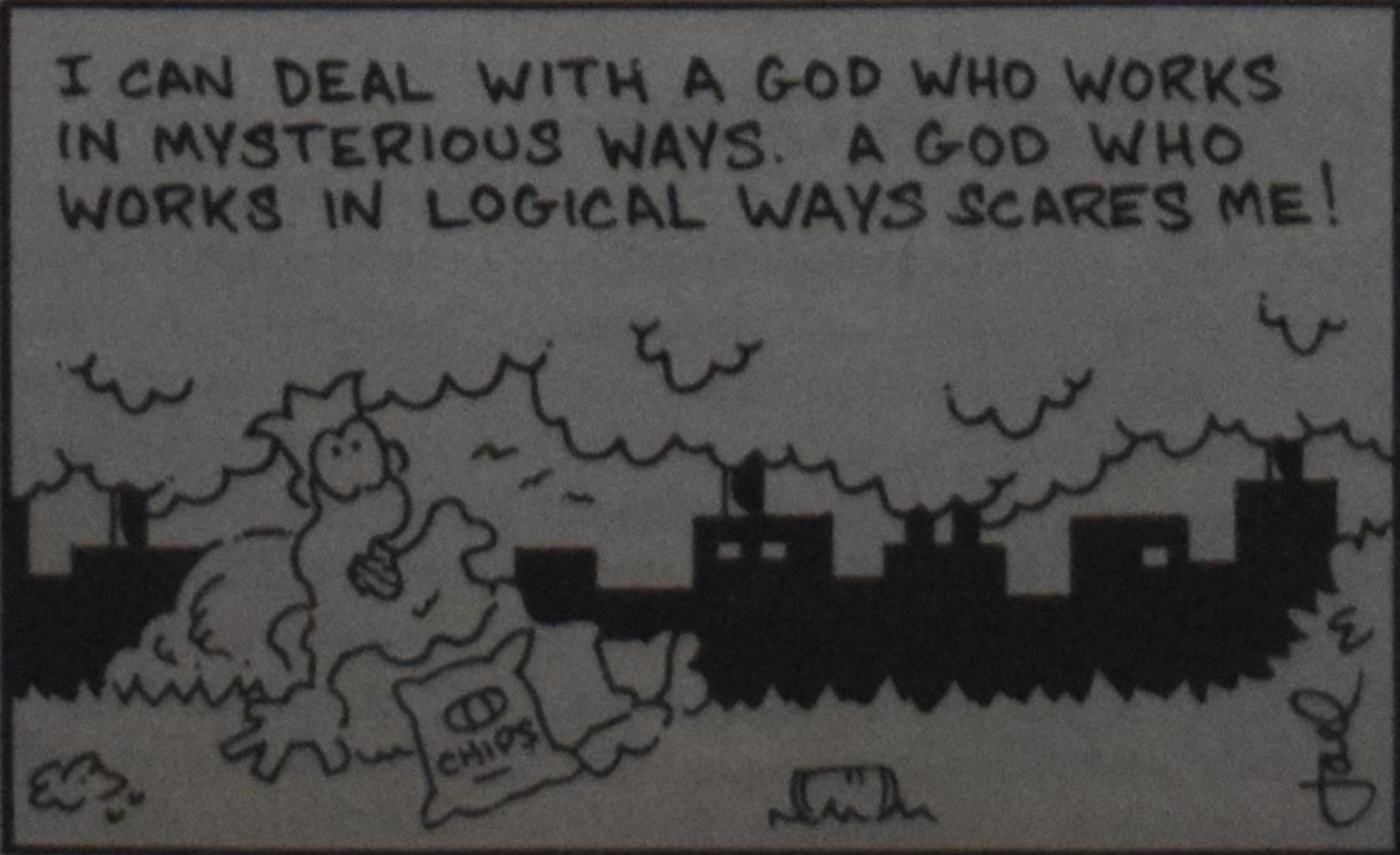
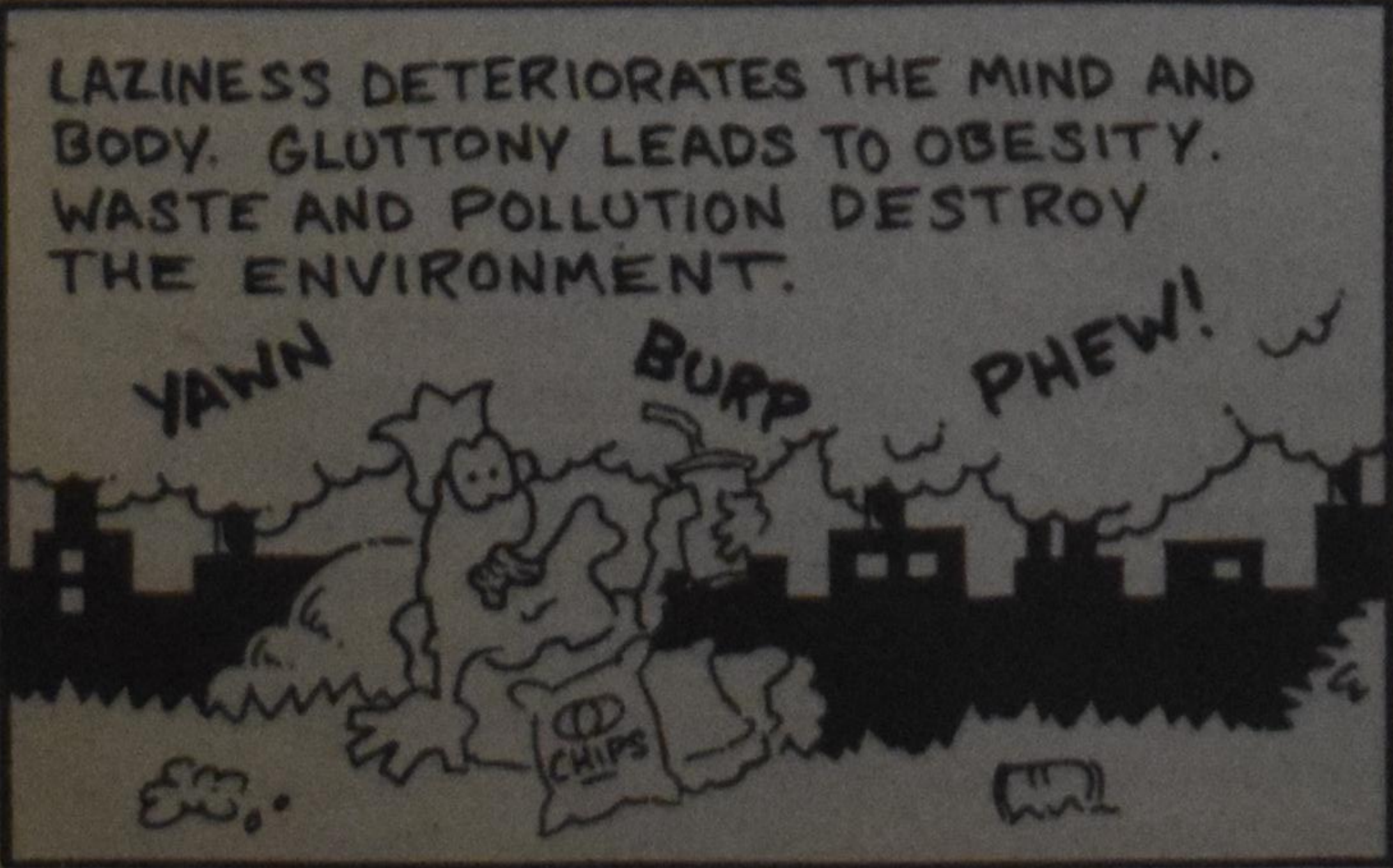
The time has come, or rather is long overdue, for men and women of the Christian Reformed Church to make a very clear choice for or against the full expression and participation of women in the church. The compromise solution presented by the men who met at synod to discuss the issue of ordaining women is confusing.

If through this decision the real issue becomes clearer, then the undoubtedly sincere effort made will have served some purpose.

I do not know what the future will bring. While I wait, the well-known prayer, “God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference” will continue to sustain me.

**Vicky Van Andel,**  
Edmonton, Alta.

Pontius’ Puddle





# Letters

## Questions for a synod delegate

The Cornerstone Group organized a gathering in Toronto to discuss Synod 1992. Robert VanderVennen, delegate to synod, explained why he joined in the majority recommendations not to ratify 1990's decision regarding "women in office." I went to that meeting last night.

Before I went I thought Bob must have decided to support the recommendations because he felt ratification would not pass at this synod and that by encouraging churches to use the gifts of women to the fullest extent possible (under male supervision) at least we would be on the right path. But I

did not hear him say that. I was totally unprepared for the explanation he gave.

After Bob spoke, I knew there was something I needed to ask, but I couldn't put my uneasiness into words (unlike my husband who quickly went to the heart of the matter and articulated his reactions and observations clearly and forcefully). Today my questions are running like a ticker-tape through my head. I hate it when that happens ... and happens ... and happens.

I ask my questions now because everyone I've talked to has expressed incredulity about positions taken by men they trusted. This is how my ticker-

tape goes.

### Male pain more important again?

"Let me get this straight, Robert VanderVennen. You left for synod convinced that the 1990 decision should be ratified and that the Gospel demands an end to discrimination on the basis of sex, for the use of gifts in the offices of CRC congregations. You were a member of the advisory committee on ratification. You heard the 11 or 12 men on the committee who were opposed to ratification, realized the depth of unrest and divisiveness in the denomination

and decided to join them in recommending that synod not ratify the 1990 decision. You heard the pain, sincerity and deep desires of those brothers and decided again to put aside the pain, sincerity and deep desires of your sisters and join the brothers!

"You stood with them against justice and against your understanding of the demands of the Gospel! Is that what you told me last night?"

**Kathryn Posthumus,  
Toronto, Ont.**

## Men need to repent before women can forgive

I was very disappointed in the conclusion to your June 26th editorial, Bert, where you called upon women in the CRC to "graciously show that God saved the best for the last when he finally made Eve" and to "forgive the delegates to Synod '92" since they are "only men."

First of all, to hint, in a tongue-in-cheek manner, that God may have made women superior to men is both false and patronizing. Further, to follow that by suggesting that women forgive the delegates insults us because you imply

that the delegates may not have been fully responsible or accountable for their decision because they are "only men."

Finally, since when has forgiveness been a Christian's first response to discrimination and injustice? Shouldn't that be preceded by confession and repentance — by those persons in the church who perpetrated this decision? To call on the *women* to forgive, first of all, creates even more pain for us, especially when you imply that men need not fully own up to their actions.

Should we women bury our pain in cheap forgiveness rather than to recognize that, by exercising their power, men have once again denied us justice? Forgiveness can come only after there has been an acknowledgement of offence and injustice.

You say that for 20 centuries the church has been the "Bride of Christ" even though women were not ordained. Even if this were true, I prefer in this context to use the metaphor of the church as *Body* of Christ rather than Bride. And as Christ's Body, we are a

wounded, broken mess right now. At least many women feel that way.

Instead of calling on women to forgive, I wish you had called on synod's delegates to move towards confession and repentance. Then talking about forgiveness would be palatable instead of another bitter pill to swallow.

**Mary Gerritsma,  
Toronto, Ont.**

## Is this 'evolution'?

This is the first time in my life that I've written to the editor of a newspaper, but the June 26 editorial in C.C. compelled me to do so.

I cannot understand how anybody who claims to be a true believer can write a piece like that. It is obvious that you sympathize with those who claim that women should have the same "rights" as men and should be ordained as pastors and elders, and it is only a question of time before this happens.

Was the 1992 Synod not led by the Spirit? Was the Lord not present in this assembly? Does God's promise "where two or three are gathered in my name I

will be in their midst" not apply to this synod?

But what grieves me most — and I hope you have an explanation for this — is that at the end of your article you say that God saved the best for last when he finally made Eve after discovering how much he could improve on the design after he had made Adam. Is this evolution? Adam was made good but Eve was made better? Eve was supposed to be a helpmate for Adam, not dominate Adam because God made her better.

**G. Schipper,  
Brantford, Ont.**

## Church should get on with calling for men and women

The compromise decision of the 1992 Synod of the Christian Reformed Church not to allow women to be ordained left me with a feeling of deep dismay. I wish the church would stop expending precious time and energy on what shouldn't even be an issue, but get on with being witnesses to Christ within a culture that desperately needs Christian women and men to fully

proclaim their calling.

Twenty years ago, as a teenager, I felt the stirrings of a calling in the area of ordained ministry, but knew then that it was not an option for me because of my gender. How sad that the CRC has not progressed to full acceptance of the gifts of the Spirit in all people.

**Henriette Thompson,  
Georgetown, Ont.**

## Synod decision a testimony of failure

Thank you for your editorial on the synodical decision on women.

In their action on the report on abuse in the Christian Reformed Church, synod declared among other things "that the failure and/or inability of men and women ... to relate to each other in a biblically healthy, affirming manner is a root cause of abuse."

The half-decision on women in office, and more particularly, the 25-year long process of arriving at it, is eloquent evidence of that failure.

We need to name patriarchy, in however benevolent a form it may appear, for the evil that it is and that it causes in personal relationships and in the church.

**Mary VanderVennen,  
Christian Counselling Services,  
Toronto, Ont.**

## Repent and unite

I would like to respond to the exclamation of Calvin Seminary student Bonny Wynia (June 26). She reacted to synod's decision regarding women in office thus: "I feel as I've been raped and thrown by the side of the road."

She did not know what she was saying and I hope she repented when she read this line in the newspapers and prayed to God for a watch on her lips the next time

she is so angry! One cannot compare the decision of the men at synod with rape.

And to Joyce Van Dyk's remark about "insulting women by using their gifts but not willing to pay them" I would like to respond by reminding her that, except for ministers, the men in our churches are not paid, either! My husband has never been paid for being deacon or elder or committee member.

These men never even get mileage.

It's time to let *healing* take place. God will judge all decisions, of that I am sure. Let us try to unite — to work hard, in order to get God's chosen ones to hear about Him and so hasten the day when Christ comes back.

I wish I would live to see it.

**Gertie Wagenaar,  
Stoney Creek, Ont.**

## Editorial Note:

To those people who thought that I was seriously addressing God's creation act in my June 26 editorial entitled "Like a pseudo turtle moves the CRC":

For centuries Christian theologians have been saying that God made woman inferior to man. The venerable church father Saint Augustine was one of them. Tired with that kind of thinking, which is still acted out in so many male/female

relationships and church and home structures, I turned the tables for a little joke at the expense of men. I used satire. I should have known better. A lot of people don't appreciate nor understand satire. They read it as if it means what it says. Satire never does.

Of course I don't really believe that God made Eve better than Adam or that women are superior to men. I believe

that our gender has nothing to do with our status as full human beings. In fact, Genesis 1: 27 makes it clear that when "God created man [the Dutch and German versions use the neutral '*mens*' and '*Mensch*'] in his own image" that the imagebearer is male and female.

**Bert Witvoet**



## Film/Media

### Cinema summaries

Marian Van Til



## Batman returns

Rated AA

Stars Michael Keaton, Danny De Vito, Michelle Pfeiffer, Christopher Walken  
Directed by Tim Burton

BATMAN RETURNS! But he *shouldn't* have. He belongs back where he came from — in the comics; or in his second home, TV.

As with Batman's first film appearance, Time-Warner has poured hundreds of millions of dollars into marketing a movie and a mindboggling and insane array of related children's merchandise so that the company will make hundreds of millions more on a film that isn't remotely a children's story. Mammon once again triumphs over morality.

As the lights dim and the opening credits roll an ominous-sounding soundtrack — the kind of music one hears in horror films — fills the theatre. And this is a horror movie when it comes down to it, but one you can neither laugh at nor learn from.

### Darkness permeates

The screen is constantly filled with dark images: the Batmobile is black; Batman wears black; ditto for Catwoman, The Penguin (most of the time), and the other villain, Max Schreck. Gotham City is a murky inferno whose sewers are home to the forces of evil and whose city square beckons people who are timid and neurotic pawns, conditioned to being easily led, a la George Orwell's 1984.

There's no sunshine here. It's eternally night, and consequently there's no colour; and no trees or other flora; and no animals in the zoo — except penguins who have been trained to do the bidding of the evil half-human, half-bird Penguin (Danny De Vito).

In the midst of this hellish place there's one persona, Batman (a.k.a. Bruce Wayne), who has any power at all to withstand the evil here. There are a couple of other decent souls who have to depend on Batman's prowess: his (Bruce Wayne's) butler, who is a kind of cohort (Robin is nowhere to be found), and Gotham's good-hearted but wholly ineffectual mayor.

Though Batman is slightly more likable than he was in the first film, his dark side clearly shows and he's attracted to the moral ambiguity of Catwoman.

### An excuse to rake in profits

So what does this move prove? That director Tim Burton's favourite colour is black, that he probably suffers from moral dyslexia, and that Time-Warner — with accomplices such as McDonalds, Sears and many other merchants — knows exactly how to milk the public ... perhaps not unlike The Penguin?

*Batman Returns*, unlike the Batman comics and TV series, is no good-guy-fights-villains-and-saves-the-day story told in a good humoured way. Nor is it a Bergmanesque study of the consequences of the Fall, of how evil skews human life and relationships.

Oh, there are skewed characters here, all right, virtually every character in the film. But Bruce Wayne/Batman notwithstanding, there's no goodness here. The bleakness seems an end in itself; the violence and evil are gratuitous. And as that permeates the film, *Batman Returns* becomes merely perverse; and then just boring, making one antsy for the lights to come on again. It should be clear by now why, if I had any children, I wouldn't take them to see *Batman Returns*.

## Alanis sings from the heart in stay-in-school special with YTV

OTTAWA (CMSY) — Canadian pop star Alanis brought the stay-in-school message home to young people through a one-hour special on YTV starting at 9:00 p.m. on June 11 and will again on August 23.

Pierre H. Cadieux, Minister of State for Youth, announced that the YTV music and drama special, "Borderline High," had received \$25,000 under the federal "Stay-in-School" initiative. The goal of this television special is to give young people a clear message on the importance of continuing their education.

"Borderline High" features a cast of five characters, each portraying a different reason

for dropping out of school. Teenagers from across the country will also be sharing their personal experience with humour and poignancy enabling young Canadians to relate to real life situations.

### They can relate

"I feel certain that young viewers will be able to relate to these characters since they are teenagers expressing themselves in a direct and honest fashion," Cadieux said.

Then the actors, as themselves, step out of their roles to converse with the television audience. Here, concrete and realistic solutions for each character are presented to enable students at

risk of dropping out to pursue their education while incorporating their own interests.

In the grand finale, Alanis performs a music video of her hit song "Too Hot" staged in the halls of Borderline High with special choreography. Alanis was awarded Canada's Most Promising Female Vocalist at the 1991 Juno awards.

Co-production funding was made available to YTV under the Stay-in-School initiative's national public awareness component which strives to have sponsorship involvement in conveying the Stay-in-School message directly to communities across the country.

## Palau's Spanish commentary wins award

PORTLAND, Ore. (EP) — Evangelist Luis Palau's two-volume commentary on the Gospel of John, the first published volumes of the *Continente Nuevo Bible Commentary*, is a finalist for a Gold Medallion Award

presented by the Evangelical Christian Publishers Association.

*Continente Nuevo Bible Commentary*, sponsored by the Luis Palau Evangelistic Association, will be the first complete New Testament

commentary written by Hispanic authors for Spanish-speaking pastors, preachers, Bible study leaders, Sunday school teachers and other Christian workers. Fourteen authors will contribute to the work.

## God won't let you go, says Major leaguer

ARLINGTON, Tex. (EP) — Pitcher Jose Guzman recently returned to the Texas Rangers line up after a career-threatening injury, says the Christian faith helped him through his dark days. "I just kept praying to God that he would take care of me and help me," Guzman told the *Ft. Worth Star-Telegram*.

"Sometimes God will squeeze you hard, but he'll never let you go, and he was watching out for me. When you pray and you pray with a lot of faith, God will take care of you."

## Deaf woman's story to be televised

WHEATON, Ill. (EP) — *Silent Night*, the inspiring life story of Sue Thomas, a deaf woman, has been purchased by Columbia Pictures Television, which plans to use the book as the basis for a "movie of the week" special for 1992.

Thomas became deaf at 18 months of age but went on to become an accomplished pianist and roller skating champion. As an adult she worked as an FBI surveillance specialist, deciphering Mafia conversations by reading lips. Thomas founded Operation Sound, an organization which works to bridge the gap between the hearing and deaf worlds.

*Because of temporary drought  
in the flow of letters  
Peter and Marja  
do not appear in this issue.*

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## Church

Marian Van Til, page editor

# Chaplains mark 50 years of offering help in Jesus' name



Photo courtesy Carl Tuyl  
Marinus Goote, who was a World War II chaplain, told Christian Reformed Church synod delegates that the chaplains are celebrating 50 years of service this year.

### Carl D. Tuyl

It was in 1942 that the Christian Reformed Church hesitantly began its chaplaincy outreach. The world was in turmoil with one of the signs of the end times — war — raging both in Europe and Asia.

Twenty-two ministers of the Christian Reformed Church served in the U.S. Armed Forces during World War II. One of them, Marinus Goote, addressed Synod 1992 during the presentation of chaplains in the June 12 afternoon session.

For the occasion Goote had put on his W. W. II uniform which still fit him perfectly at the age of 80. The only trouble he had, so he told synod, was that when he looked for the zipper there was no zipper. He had served in the time of buttons.

The executive director of CRC chaplains, Rev. Harold Bode, presented the chaplains to synod with his usual total recall of their names, the names of their spouses and the places of their employment. About 80 chaplains had descended on the Calvin campus for an annual retreat. They came from all over the continent, from Alaska, Alberta and Arkansas, to Oregon, Ontario and Ohio.

### Spiritual R&R

Because many of these ministers often serve in situations quite isolated from denominational contact, the chaplain committee brings them together once a year for

fellowship, study and spiritual strengthening.

The breakaway of this year took on added significance because it marks the 50th anniversary of Christian Reformed Chaplaincy. Synod noted with gratitude to God the vital ministry of the denomination's chaplains. A banner put together by members of the CRC of Lindsay, Ont., was displayed during synod's observance of the anniversary.

There are 1,087 ministers in active service in the Christian Reformed denomination, almost 10 per cent of whom are engaged in chaplaincy. The number of chaplains in the Canadian division of the denomination is also growing steadily. Two Christian Reformed female chaplains serve with great distinction in Calgary and Toronto.

Through this very cost-efficient ministry (many chaplains are paid by their

employing agencies) the Christian Reformed Church reaches into many institutions, presenting people with the Gospel of our Lord Jesus Christ.

The Lindsay CRC's banner summarized the denomination's chaplaincy very well. It read: "Whatever you did for one of the least of these brothers of mine, you did for me."

Ministry to the least and marginalized of society was not very popular in Jesus' time, and it does not receive massive support at this time. Yet testimonies abound about how chaplains have turned people's lives to Jesus Christ. For 50 years chaplains have been present where people were in crisis, pointing always to him who said, "Come unto me ... and I will give you rest."

## Catholic bishops release pastoral message on Constitution

OTTAWA (CCCB) — Canada's Catholic bishops say they are open to "profound constitutional and political changes" in the country, provided that such changes respect basic Gospel values.

The pastoral message was prepared by the 16-member permanent council of the Canadian Conference of Catholic Bishops and released on the eve of the 125th anniversary of Confederation.

The bishops note that "individual Canadians and different regions of the country do not all hold the same political views and concerns" regarding constitutional options. The bishops

acknowledge that Catholics share in this "diversity of opinion." They call upon Catholics, in particular, to remember that "Jesus Christ accompanies us, helping us perceive our present situation more clearly and get to its very heart."

"It is in that spirit," the bishops say, "that we should be involved in the current debate, listening to each other, discussing without rancour and looking beyond our own immediate concerns."

The bishops emphasize that the Church's mission is not to "show preference" for any specific political option but to examine all options to evaluate

how they affect the dignity, happiness and values of people.

The CCCB message points out that the Catholic Church has spoken already to the constitutional question at the regional level. Those pastoral statements, the CCCB document says, exhibit "several common concerns." They include a recognition that Native peoples should manage their own affairs; that Quebec is a "distinct society"; that the rights of Anglophones and Francophones be recognized where they are in a minority position; that the social rights of persons and communities be guaranteed; and that society be organized in such a fashion that the needs of its poorest and weakest people are met.

### Four Gospel principles

The bishops identify four sets of Gospel principles, which they say can inform the current

constitutional debate. They are justice and truth, tolerance and community, unity and diversity, happiness and sharing. The bishops say those values "must exist in harmonious and creative tension."

There cannot be peace without justice or justice without truth, the bishops say. "Truth and justice do not fit narrow and simplistic notions of equality. Rather, justice and truth come about by recognizing not only that people are distinct, but recognizing also their rights and powers."

The bishops define the values of community as "founded not on prestige, domination, abuse or exploitation, but on mutual trust, service and development.

not lead to a demand for uniformity, say the bishops.

"In looking for a new constitutional and political agreement, there must be an openness of spirit which enables unity to be found within diversity, an openness of heart which makes reconciliation as well as trust in a better future possible."

Finally, the bishops say that many Canadians feel cynical, powerless and overlooked by the political and economic elite. "Nations cannot be built on pervasive self-interest but on a sense of sharing with the less fortunate. Sharing must be basic to the values of any country which claims to protect and value the human person."

The bishops insist in their statement that protection of the weak in Canadian society must extend to protection of the lives of the unborn.

### Sharing, not self-interest the key

The search for unity must

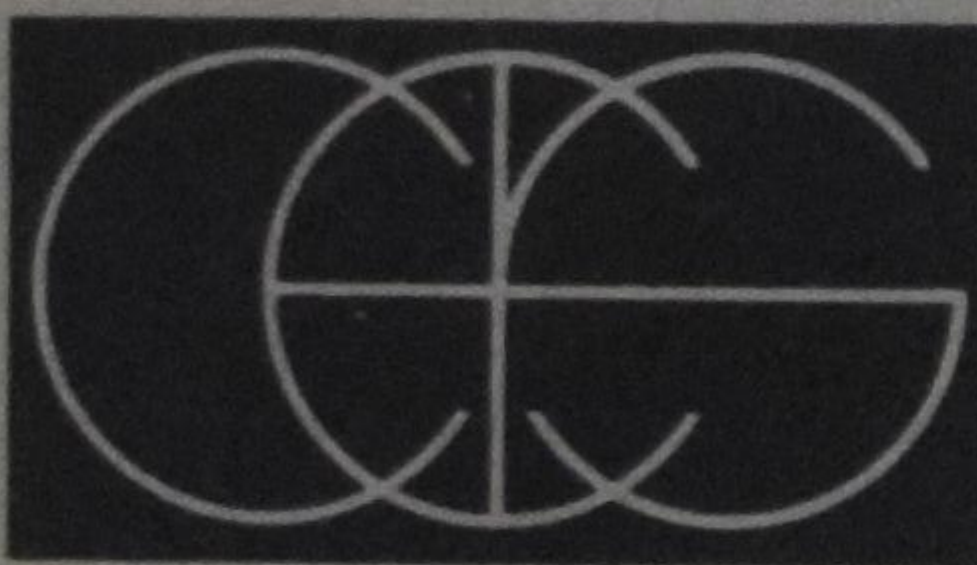
## Australia high school girls reach out to underprivileged classmates

SYDNEY, Australia (EP) — A group of high school girls six years ago decided they should

be doing more to help their classmates who were worse off than themselves. They live in an

area with an unemployment rate of close to 40 per cent.

With the backing of Christian leaders they established an "Early Birds" breakfast program every Wednesday morning, at which they share a meal with 70-150 of their friends and teachers. The group has found that many students would come to school early, simply because no one was at home for them in the mornings. Now, instead of sitting alone at the school, they share a meal that includes some evangelism.

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# Australian denomination has much in common with CRC

David Van Der Molen

Although geographically the Christian Reformed Church (CRC) and the Reformed Churches of Australia are far apart, both denominations share a close familial relationship, said Dr. Keith Warren in a speech to the CRC synod on Tuesday, June 16.

Warren brought official greetings to the CRC on behalf of his Australian denomination — a church with which the CRC is in "ecclesiastical fellowship." He is in his third year as principal of the Reformed Churches of Australia's theological college in Geelong, about 50 miles

southwest of Melbourne.

Warren pointed out that much of the material used in the Australian Reformed Churches' ministry comes from the CRC. This includes catechism books, the "Bible Way" curriculum, Cadet and Calvinette material and the CRC's *Psalter Hymnal*. In addition to the missionary work the Reformed Churches of Australia have done in China, Indonesia, New Guinea and amongst the aboriginal people of Australia, this just under 11,000 member denomination works with CRC missionaries in the Philippines.

Another trait the two

churches share is the issues with which both groups are struggling. Both are involved with the question of whether women should be allowed to serve as elders, ministers and evangelists, and with the relationship of Word and Spirit (whether some of the spectacular spiritual gifts described in Corinthians such as speaking in tongues apply today). However, the creation versus evolution question has not been officially discussed in his denomination, Warren said.

Warren said in an interview conducted after synod's debate about, and decision against,



Elizabeth and Keith Warren.

Photo: Trowel & Sword

ordaining women that in Australia, similar arguments to those made in the CRC both for and against ordination of women are expressed. He added, however, that the debate in Australia has not gotten as emotional as in the CRC. "The CRC is so much larger than we are, so the CRC has many more well-educated and articulate women who would want to be ordained," stated Warren.

"The church must use the Scriptures to decide the issue," he asserted, adding that in the meantime, "those in favour of women in office ought not to call those against traditionalists, obscurantists or people who read the Bible through archaic spectacles. Those against women in office ought not to call those in favour liberals who pay only lip service to the authority of the Bible. Both sides have to recognize the other as wanting to give full honour to the Word of God. If we stop labelling one another, the church will be one step closer to peace."

The Reformed Churches of Australia allow women to serve as deacons or as pastoral assistants.

The Australian denomination was started in 1951 by Dutch settlers who had been members of the GKN (Gereformeerde Kerken in Nederland) a Reformed denomination in the Netherlands. English-speaking pastors from the CRC were needed to help the church grow, and a number of pastors went to Australia for one or three years. The denomination is now represented by many nationalities. In fact, the church in Geelong has members of 40 nationalities.

The Australian church is divided into seven classes, two in Victoria and one in each of the remaining five states. Synods are triennial, with three elders and three ministers representing the larger classes. Two elders and two ministers

represent each of the smaller classes.

According to Warren, the Australian church had "spearheaded the development of Christian schools in Australia which "are mushrooming everywhere on the continent." A student can acquire a Christian liberal arts education up to the last two years of high school.

Born in the Netherlands, Warren immigrated to Australia with his wife, Elizabeth, in 1956.

In 1958, he began studying in Geelong at the seminary. From 1963 to 1972, he pastored churches in Tasmania and Perth. From 1972 to 1977 he taught at a Bible college in Queensland which is along Australia's east coast. While at the Bible college Warren earned an art degree from the University of Queensland. He obtained a masters degree in theology at Calvin Theological Seminary in Grand Rapids, Mich. He then pastored the church in Geelong from 1977 to 1980, and while there completed his doctor of theology degree from the University of Potchefstroom, South Africa. From 1980 to 1989 Warren taught practical theology at the Geelong seminary where he is now principal.

Warren is currently on sabbatical and will be taking summer classes in family therapy and spirituality at Regent College in Vancouver. He will then travel to Princeton Theological Seminary (Princeton, New Jersey) where he will stay until December as a visiting scholar.

The Reformed Churches of Australia have enjoyed working with the Christian Reformed Church, Warren says. "We hope our relationship with the CRC over the next 40 years, if the Lord does not return, will be as meaningful as the first 40 years," he concludes.

## Word and Spirit

understand  
follow embrace  
read hear in  
experience

se trust heed  
know obey  
d listen feel  
ow embrace



Andrew Kuyvenhoven

## Marriage as 'two-nity'

God is Tri-nity or Tri-unity. He is three-in-one and one-in-three. But marriage is intended to be two-nity or two-unity: two-in-one and one-in-two. (Two-nity is not yet in the dictionary; I just made it up!)

How can two people become one? It is practically impossible. Every person is unique. If two people are going to be one, we suspect that one of the two must be eliminated and/or absorbed by the other.

Indeed, many tribes found that the easiest way to attain unity in marriage is that the wife ceases to be an entity in her own rights. When she becomes decoration and appendix to the husband — when she plunges into his name and becomes the cream and sugar of his life, the two have become one because one has disappeared into the other. That's unity — but not two-nity.

### God officiates

God's Book has a very high ideal of marriage as two-nity. Contrary to the stories in Time/Life books, in which our forbears catch a maiden which they might later swap for a leopard's skin, God himself officiates at the first wedding and the scenery is paradise. God brings the bride to the groom. The man bursts out in poetry and the writer concludes the account by stating the general law for subsequent human history: "... A man will leave his father and mother and be united to his wife, and they will become one flesh" (Gen. 2: 24).

This is the divine plan for marriage as a union of one man with one woman. Whenever the time has come, a man leaves the protecting family to which he belongs for the sake of a woman and the two of them will establish a new unit — a two-nity.

Jesus' comment on this text of Genesis also emphasizes the unity of the two: "So they are no longer two but one. Therefore what God has joined together let no one separate" (Matt. 19 : 6).

"What God has joined," he says. That

presupposes that God continues to officiate at weddings.

### Profound mystery

Paul, too, reflects on the mystery of two-nity: "For this reason a man will leave his father and mother and be united with his wife, and the two will become one flesh. This is a profound mystery — but I am talking about Christ and the church" (Eph. 5: 31, 32).

"This is a profound mystery," says Paul. The "mystery" is the two-nity: how can two parties become one? And while Paul uses marriage to explain Christ's relation to us, he also uses Christ's relation to us in explaining marriage. On the deepest level marriage is meant to be a reflection of the closest two-nity between heaven and earth: Jesus and his church.

### Greatest love story informs our love

From the beginning of times until today people have told love stories to each other. We entertain each other with stories of sacrificial love, romantic love, custom-defying love, and all these good stories end with two-nity: happy forever after.

But the greatest of all the stories ever told is the one about Jesus who left his Father's house: "From heaven he came and sought her to be his holy bride, with his own blood he bought her and for her life he died."

Now we are his Body, indwelt by his Spirit. He is in heaven but he is also here because the two are inseparable. I belong to my Lover and my Lover is mine.

It is this tender yet tough-love relationship, this everlasting covenant of grace, that teaches how two can be one in a partnership of love. A unity of two is possible if it reflects the two-nity of Christ and his own.

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.

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## Features

To  
catch  
a **F**ish

*Too bad about the deep pool where Brenda had thrown her shoes, but I would have other days to come back alone to fish there.*

**Linda Hutton**

Fishing is a restful, soul-restoring activity for anybody, man or woman — anyway, it can be. But when my friend Brenda came from Montreal for a British Columbia vacation, a quiet day of fishing was far from her mind.

She wanted to get away from it all, she claimed, away from the noise, the pollution, the crime and the hurrying, so I suggested fishing and she readily agreed. We were up early the next morning. After breakfast we enjoyed the drive out of Merritt to Big Bar Creek on the Fraser River where I parked in the shade of a stand of ponderosa pine and got out our gear.

Because Brenda was a novice, I gave her my old fiberglass fly rod with the Martin single-action reel while I used a graphite rod and Marquis reel. Sunshine filtered through the pines onto our faces as we headed for the river. I sighed happily, drinking in the peace and quiet around me.

"Do you have my license?" Brenda asked. "Where are we going? Will I get my feet wet? Are there any bears up here? You forgot to lock the car. Where do we buy worms?"

So much for peace and quiet. "Just relax, Brenda," I told her. "There's no need to lock the car and we don't use worms for fly fishing. Here's your out-of-province license. You're on vacation now and there's nothing better than fishing for relaxation. Just follow me. My father used to take me fishing with him all the time and this river was one of his favourites. I can guarantee you'll catch some fish."

I spent a few minutes getting Brenda set up near a likely looking pool and suggested she practise casting, but she waved me aside impatiently and I left her, thinking of the hours I had spent on the front lawn at home, casting and casting and casting with that same rod until Dad was satisfied with my technique.

Barely had I cast a Yellow



May this fine morning when Brenda came splashing upstream barefoot to fling herself on a convenient boulder. "No fish down there," she complained.

I reeled in and refrained from pointing out that she had almost certainly frightened all the trout away.

She had tied the laces of her tennis shoes together, slinging them around her neck while she waded. Now she tried to undo the knot without success. With a grunt of disgust, Brenda hurled the shoes at the shore and missed. They landed in a pool where I was almost sure there were several granddaddy steelheads just waiting for me to invite them to take hook. After a splash like that, they would hide and live to be great-granddaddies.

"Did I tell you I changed churches last month?" Brenda asked over the gurgle of the water.

"What, again?" I demanded.

"Yup. I had a run-in with the altar society — bunch of old women — so I transferred to another church."

"That's your fourth church in the last year, Brenda!" I exclaimed. "Before that it was a priest who offended you, then a nun said something you

didn't agree with. When are you going to grow up and settle down?"

"Well, I figure I have to find just the right church," she replied. "One that agrees with my personal theology." Changing the subject, she went on, "This is beautiful out here. Think I'll work on my tan awhile." She leaned her face back to catch the caressing rays. Five seconds later, she jumped up to start wading upstream, saying, "I guess I'll try my luck a little farther up this way."

When the water had calmed itself, I gave the Yellow May another try. Too bad about that deep pool where Brenda had thrown her shoes, but I would have other days to come back alone to fish there. A nice ten-incher interrupted my thoughts. He liked the Yellow May. As I played him, Brenda passed on the opposite bank, saying she would try it downstream. When an eight-incher had joined his brother in my creel, Brenda returned.

"Can I have a different thingamajig?" she asked. "This one is no good."

She held out her pole to me and I examined her Green Midge. "Nothing wrong with this fly," I said. "I've used it a couple of times with good

luck."

"I can't catch anything with it," she complained.

"Perhaps you might if you left it on the water long enough."

Brenda looked at me long and hard. She peered into my creel, but remained silent, watching me cast and giving a yelp of surprise when I brought in a second ten-incher. "Gee, you caught three fish just standing in one spot," she observed. "All on the same bait or fly or whatever you call it."

"It takes a lot of patience," I said with a smile. I took the steelhead off the hook and placed it in the creel. "These three trout are enough for lunch. Shall we quit now?"

Brenda nodded absently. Still silent she picked up her shoes and watched me clean the fish and bury the guts, speaking only as we returned to the car. "How long have you belonged to your church now?" she asked, squinting into the sunlight. "It's your family's church, isn't it?"

"Oh, all my life, I guess," I answered. "I took my first communion there with my friends from the parochial school and I like it."

*Linda Hutton now lives in Hayden, Idaho.*





## Frank Sawyer

Thomas Hardy (1840-1928) did not blossom as a poet until he was well past 50 years old and had an established career as a novelist behind him. Having written his poetry so late in life, it is perhaps no surprise that his themes are those of the passing of time, of life's tragic losses and death. But there is more: he had come to settle his understanding of the world, and that included themes such as nature's indifference toward us and the experience of thwarted love and thwarted opportunities.

Thus it has been said that the dominant theme in Hardy's poems is human lack of fulfillment. Hardy would not be Hardy if there were not the perspective of a solitary figure looking out on life with acute observation and no little feeling of irony. But that is an irony which Hardy's "hawk's vision" (as Auden put it) found inherent to life itself. His worldview is more unfulfilled and alienated than tragic. Alienation and lack of fulfillment are not so much complicated concepts for Hardy as what he found to be the true perception of reality.

Hardy has been called the first truly 20th century poet. One reason for this is that he does not take flights into sentimentality. He valued the "force of reserve." He does not, as Tennyson does, have an idealized world order. While Hardy at times longed for traditional religious certainty ("hoping it might be so"), his priority was to gaze steadily on the "real" world of time and place.

In Hardy's first volume of *Wessex Poems* (1898), in "Nature's Questioning," he has the elements of nature ask:

*Has some Vast Imbecility,  
Mighty to build and blend,  
But impotent to tend,  
Framed us in jest, and left us now to hazardy?*

*Or is it that some high Plan betides,  
As yet not understood...?*

The struggle was real for Hardy. He speaks in his journals of the problem of the "nonchalant universe" in which humans do not appear to be of "appreciable value."

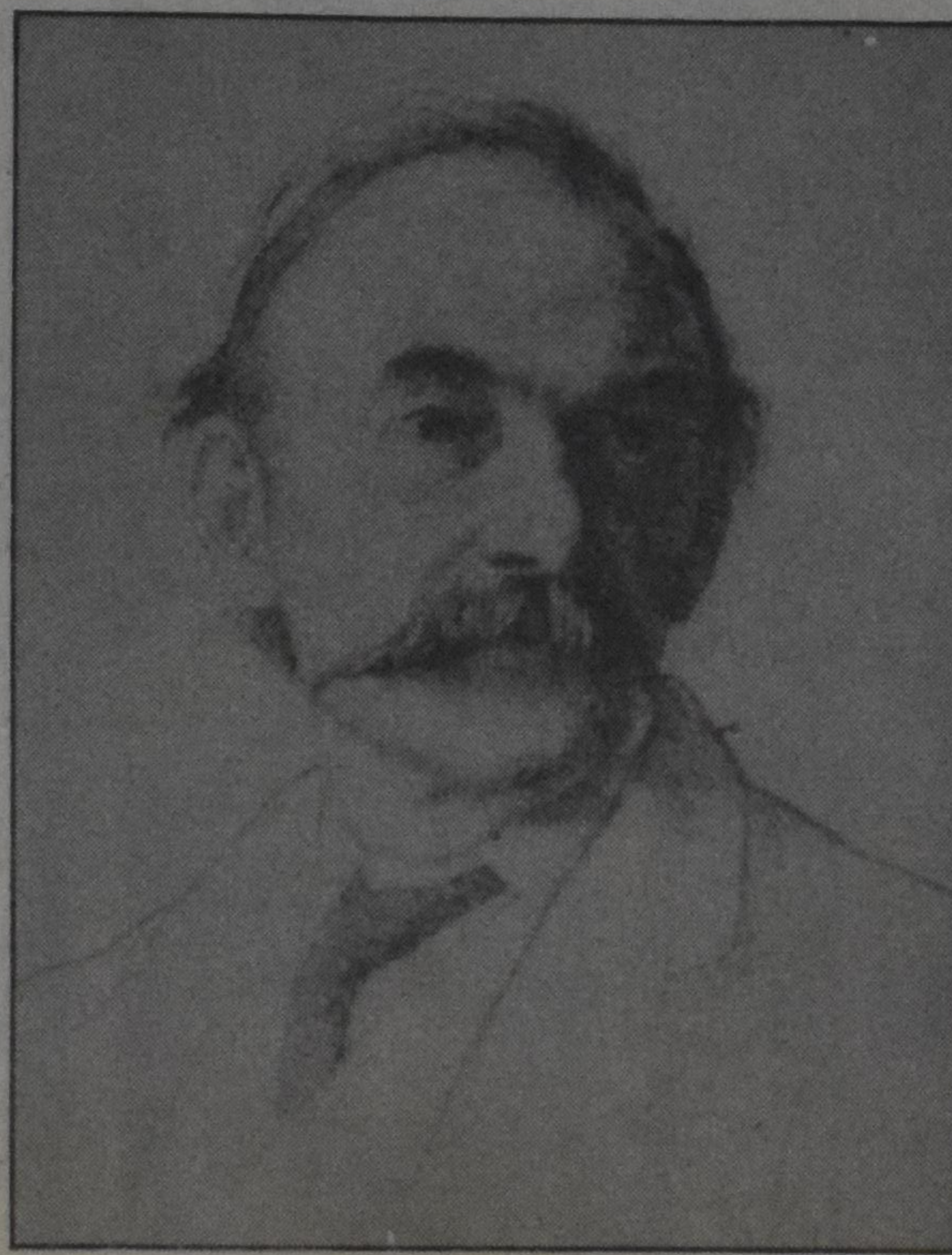
### 'Some blessed Hope whereof he knew'

One of Hardy's better known poems remains "The Darkling Thrush," which carries the date December 31, 1900. The power of Hardy's craft is found in the attention to details while conveying a larger message than such a commonplace scene might at first inspire.

#### The Darkling Thrush

*I leant upon a coppice gate  
When Frost was spectre-gray,  
And Winter's dregs made desolate  
The weakening eye of day.*

## Thomas Hardy: Hoping it might be so



*"If someone said on Christmas Eve,  
'come; see the oxen kneel ...'  
I should go with him in the gloom,  
Hoping it might be so."*

*The tangled bine-stems scored the sky  
Like strings of broken lyres,  
And all mankind that haunted night  
Had sought their household fires.*

*At once a voice arose among  
The bleak twigs overhead  
In a full-hearted evensong  
Of joy illimited;  
An aged thrush, frail, gaunt, and small,  
In blast-beruffled plume,  
Had chosen thus to fling his soul  
Upon the growing gloom.*

*So little cause for carolings  
Of such ecstatic sound  
Was written on terrestrial things  
Afar or nigh around,  
That I could think there trembled through  
His happy good-night air  
Some blessed Hope, whereof he knew  
And I was unaware.*

The above shows several aspects of the way Hardy approached the quest for "some blessed Hope." Such aspects are: he gave high value to empirical description of things, right down to the unremarkable details, often made remarkable (like tangled bine-stems and blast beruffled plume). Secondly, we also notice that Hardy, empirically accurate as he wished to be, has a way of turning the empirical facts into metaphysical questions. Could it be, even after all the empirical

descriptions, that there is some unknown blessed hope, some better cause for carolings? In the third place, Hardy leaves it as an open question, yet underscores that he himself has been given no awareness of such hope.

The poet returns from time to time to rethink early feelings of faith. In "The Oxen," a poem in which he expresses his religious longing, he speaks of "hoping it might be so." This is a phrase which typifies Hardy — but only in part, for he rather consistently allows the idea of humanity as emancipated from faith in God to provide the dominant tone.

The object of imagination in "The Oxen" is too far-fetched to provide a plausible example of faith; yet Hardy gives in for a moment to the childhood feelings of the attraction of popular religion, and essentially, the nearness of God. It is further noticeable that Hardy does emphasize a certain gloom about the loss of the presence of God.

#### The Oxen

*Christmas Eve, and twelve of the clock.  
'Now they are all on their knees,'  
An elder said as we sat in a flock  
By the embers in hearthside ease.*

*We pictured the meek mild creatures where*

*They dwelt in their strawy pen,  
Nor did it occur to one of us there  
To doubt they were kneeling then.*

*So fair a fancy few would weave  
In these years! Yet, I feel,  
If someone said on Christmas Eve,  
'Come; see the oxen kneel*

*'In the lonely barton by yonder coomb  
Our childhood used to know,'  
I should go with him in the gloom,  
Hoping it might be so.*

#### Noticing such things

Hardy was a close observer of nature — of both the natural world and of human nature.

He shows an eye for specific detail and mood in "Afterwards," which meticulously catches descriptive etchings of momentary phenomena with a love for life which underlies Hardy's deepest longings:

*When the Present has latched its postern  
behind my tremulous stay,  
And the May month flaps  
its glad green leaves like wings,  
Delicate-filmed as new-spun silk,  
will the neighbours say,  
'He was a man  
who used to notice such things'?*

*If, when hearing that I have been stilled at last  
they stand at the door,  
Watching the full-starred heavens  
that winter sees,  
Will this thought rise on those  
who will meet my face no more,  
'He was one  
who had an eye for such mysteries'?*

*And will any say when my bell of quittance  
is heard in the gloom,  
And a crossing breeze  
cuts a pause in its outrollings,  
Till they swell again,  
as they were a new bell's boom,  
'He hears it not now,  
but used to notice such things'?*

Hardy was attracted to the new emphasis on empirical reality and found it hard to combine that with traditional theology and the feeling of trust in a sovereign and benevolent God. He is honest in this assessment, but goes beyond it himself, when he still lets escape the all too doubtful wonderings about "some blessed Hope whereof he knew/And I was unaware."

*Frank Sawyer is a doctoral student at the Theologische Universiteit van de Gereformeerde Kerken in Kampen, the Netherlands. He has served as a missionary in Honduras for the Christian Reformed Church.*



# Opinion / Sports

## Change happens, even when it ain't broke

John H. Kok

Change happens — whether we like it or not. Not that we are always willing to change or happy with change.

I read recently that the Swiss Army's crack bicycle troops are up in arms over a new "combat bike" chosen to replace a model that has hardly changed since its debut almost a century ago. The new model has seven gears and weighs 11 pounds less than the black-framed single-gear version introduced in 1905. The new design is apparently better suited for the assigned task, but many are opposed to the change. According to their commander, "Many believe there is no need to give up something that successfully served generations" (*Des Moines Register*, October 9, 1991).

People wax equally eloquent about long standing traditions, about family, communal, religious and educational traditional ways of doing things.

Take, for example, the Reformed tradition. What a heritage, what a treasury of articulated biblical truths and wisdom, a storehouse of fundamental insights that certainly must be passed on to the next generation! But even there, even in the tradition which defines being Reformed as on-going sanctification and renewal from the inside out, people often live as though the "-ed" of Reformed means "past tense" — in the sense of: we've got it right.

### On-going sanctification

I think it was this "past tense" understanding of what it means to be Reformed that a friend of mine was reacting to recently when he said without condition, "I am convinced

that the attitude of 'when it ain't broke don't try and fix it' is un-Reformed.

Now obviously if God's Word as understood in the Reformed tradition calls us to on-going sanctification and a from-the-inside-out renewal of everything that we are about by the power of God's Spirit, then something's not being broken can never mean that it is all right. No, everything being right will only come at the end of the ages.

But may the attitude "if it ain't broke, why fix it?" be rejected without condition? Doesn't it hold true sometimes? Certainly when I bring my car in for a check-up and routine servicing, I assume that the mechanic and myself have an unspoken understanding that he won't fix anything.

Still, what is my car doing at the mechanic's to begin with?

It's usually there just to be serviced. In fact, I assume his not having to fix it very often is a result of continued maintenance. And why continued maintenance? Well, because change happens. The drivers in my family use the car, often daily. And even if we left it sit in the driveway, rubber rots and piston rings dry out. Change happens.

The question is: What are we going to do about it? How are we going to respond to change?

### Change the lesson, check the staff

Allow me to give a concrete example. A college's curriculum — its planned sequence of teaching/learning activities and experiences — is like a family car. It is not an end in itself, but a means to an end. In a Christian college, the curriculum is designed to engage the student in active,

reflective, analytical and creative work with an eye to providing sound academic training for Christian discipleship. Once implemented, that curriculum is going to stand in need of servicing over the years. Reconsideration of the general assumptions and goals that drive the curriculum will not be a waste of time.

Nor will repeated checking of the power package to see if it is running smoothly. Are faculty and support staff adequately equipped and refreshed to provide insightful leadership to students?

The question of assessment is crucial as well. Does the

curriculum achieve what we say it is supposed to? Are our passengers arriving safely at the stated destination? How could we do an even better job of meeting the goal? These questions need to be addressed periodically.

### Deliberate choice for good

Change will happen all by itself. Reformation, on the other hand, requires deliberate evaluation and the consideration of alternatives.

And so it happens that we sometimes consider the possibility of a new delivery package for the same goods. To choose that alternative is

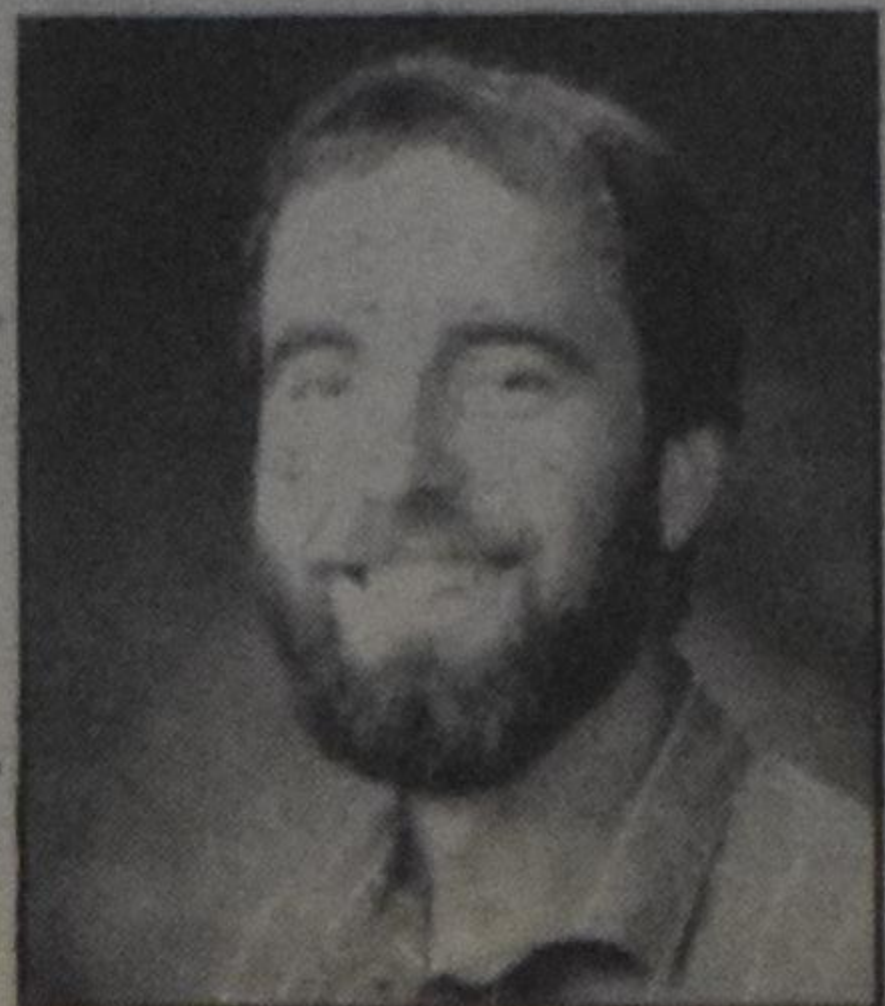
not to suggest that what you're trading in was broken, good for nothing or not in fact of service for years. But by standing on the shoulders of those well served in the past we can, by opting for deliberated change, further the Christian cause of renewal.

Not change for the sake of change. But choosing to change because, by the grace of God, we've come to see how we can do it better, with greater versatility — not weighted down by the past, but rooted in a moving heritage of faithful service to the King.

*John Kok is professor of philosophy at Dordt College, Sioux Centre, Iowa.*

REFLEXION

John Byl



REFLEXION

## Canadian athletics: getting on track ethically

Two years ago the hearts of Canadians sagged as Ben Johnson's gold medal was stripped from him because he had used illegal steroids. He will give the Olympics one more shot this summer, but his reputation is tainted and people still wonder if he is on drugs.

The Dubin inquiry was set up following the fiasco of the previous Olympics. Recently a 311-page report (with 117 recommendations) entitled, "Sport: The Way Ahead," was submitted on the request of the Minister of State for Youth, Fitness and Amateur Sports as a positive response to the Dubin report. The report focused on: the values and ethics which should underpin the Canadian sports experience and system; the purpose of sports in Canada and our expectations of them; and the concept of shared leadership between the federal government and sports organizations. This article will discuss the first focus, next month's article will deal with the latter two.

### Symptoms

Justice Dubin, in his report, argued that cheating through drug use or other means is only a symptom of the problem. He wrote, "The root problem is the lack of ethical and moral values .... There is a moral crisis in sport .... Drug testing does not address the root problem. We must look beyond testing .... We must ground the integrity of sports on the firmer base of fair play, ethics and sense of what is right." The "Way Ahead" report built on Dubin's analysis.

The values and ethics of Canadian society were to be determined through research and polls. This relativized position was one the report itself could not live with. Many of its recommendations were based on other sources. It recommended that athlete health and safety were to receive increased attention. It recommended, too, that Canada continue a "global anti-doping fight, while underscoring the critical relationship to values and ethics"; that Canada clarify and publish the values and

principles that will guide individual sport organizations and proselytize and instill these values to the organizations' coaches and officials. And in a somewhat slap-on-the hand measure it recommended that the Canadian Olympic Association be encouraged to adhere to the philosophy of the Olympic movement. The report also wants to give an increased role to the Commission for Fair Play.

### Ethics versus relativized truth

In further efforts not to leave a totally relativized document, the report endorsed the Coaching Code of Ethics as developed by the Coaching Association of Canada. This code expects the coach to act with integrity, competence and "in the best interest of the athlete's development as a whole person" — though whole person is not defined and does not likely include the spiritual. Further, the coach must respect the letter and spirit of the rules, respect officials, act with courtesy, good faith and respect toward other coaches, and "maintain the highest standard of personal conduct and support the principles of fair play."

The writers of the report are caught between the tension of intuitively feeling that there must be norms for society and sports and the total relativism of a society based on no absolute truths.

It is the Lord's grace that allows the report's authors to recognize some positive values but their commitment to moral relativism undermines their position on "what is right." This underscores the positive role Christian coaches and athletic administrators can have in helping athletes play in a God-pleasing way. They have the Word of our Maker which provides a reliable basis for understanding what is right.

*John Byl teaches physical education at Redeemer College, Ancaster, Ont.*

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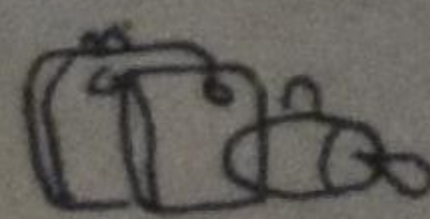
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Friends of God

Wayne Brouwer

The good life

“... Blessings and prosperity will be yours” (Ps. 128: 2). When Ryan Barbarisi was in Grade 5 at Grace Community Christian School in Tempe, Arizona, his teacher asked his class to finish this sentence: “I would be rich if ....” Then the students were to draw a picture of what they were thinking about. Here’s Ryan’s creed: “I would be rich if I had enough money to buy a mansion and a red Ferarri. I would like to have these things because if I had a mansion I would have a good life. If I had a Ferarri I would burn up the streets.”

I’ve heard that song and dance before, and so have you. In fact, we’ve heard it from people much older than Ryan; and I’ve sometimes heard words of that sort coming out of my own mouth. Maybe you have too. We’re all looking for the “good life.” That’s the human quest.

Well then, what is the “good life?” Some might point to Psalm 128 as God’s answer to that; and so it is. But if you try to read this psalm as a blueprint for the “good life,” there are some gaping holes. For one thing, singles might find the family talk quite embarrassing or rather annoying. Those who were widowed early in life might feel judged harshly. And those who’ve given up this picture of the “good life” for mission service under difficult conditions in far-away places might begin to feel a bit dismayed at the successful middle-class farmer or businessperson image that comes across.

Details

If you read Psalm 128 a few times there are a number of things that might distill themselves into your hand. For one thing, the picture of the “good life” here has a lot to do with relationships. Relationships make life meaningful, and tragic is the lot of those who walk alone. The psalmist points to meaningful family relationships, but the sense is there that all quality human relationships are at the heart of life.

Our doctrine of the Trinity is all about that, in fact. I remember when I first came to realize that the doctrine of the Trinity meant not simply some intellectual game of mad theological conjuring, but that there was a community of persons who stood at the centre of all that exists in this universe. Can you see it? At the heart of reality is not some impersonal power but a fellowship of three who wish to share their fellowship with others. That’s what the “good life” is all about!

Secondly, a sense of dependency sifts from Psalm 128. “Blessed are all who fear the Lord” (vs. 1), not merely those who have the red Ferarri or the mansion on the hill. Blessed are those who know they can’t make it on their own and realize it early enough in life. Blessed are those who find power in weakness, who find strength in inability, who are led to depend on others and on God through the limitations of their own skills.

‘Happy Days’

Third, there’s a great urgency of hope in the closing lines of the psalm. The future beckons and it’s a good future because it’s full of the promises of God. In Samuel Beckett’s little drama “Happy Days,” the main character is a woman named Winnie. For the first half of the play she stands in a pile of sand up to her waist. During the second half she’s at centre-stage again but the sand is up to her neck. And the whole time she keeps her cheer through an endless conversation with herself: witty sayings, bits and pieces of songs, even hymns and “religious” discussions and prayers. But in the end you know that she’s neither happy nor hopeful. Her “religion” is only a self-hypnotizing pep-talk.

In Psalm 128, though, the sense of hope is not self-derived. It is linked to the fortunes of “Zion.” In other words, there’s a sense that my hope is tied not to my own ability to make it but to God’s own character and identity. If there’s a “good life,” then it is “God’s life” or it’s nothing at all.

Maybe someday I’ll get a red Ferarri. I doubt it, but who knows? If it should ever happen it will only be an extension of the “good life” I know now, and not the source of it.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

Microwave ovens popular with kids, Canadians

BUFFALO, N.Y. — A recent international conference on microwave cooking ranked Canada second in the world for the number of microwave ovens per household. The top 10 countries are led by the

United States, where 80 per cent of households own microwaves, and conclude with France, where only 20 per cent own them. Canada weighed in at 76 per cent and the Netherlands at 24 per cent.

Children are the key consumers of microwavable food. American researchers estimate the kiddie food market to be worth \$500 million in sales annually.



On our 125<sup>th</sup> Birthday, we’re on top of the world.

The Human Development Report (1992) ranks Canada No. 1 in the world for quality of life. Published by the United Nations Development Programme, the report is based on the life expectancy, education levels and purchasing power in 160 countries.

Canada 125 years to celebrate

FROM COAST TO COAST

|                      |          |      |                      |               |       |                                  |  |  |
|----------------------|----------|------|----------------------|---------------|-------|----------------------------------|--|--|
| BRITISH COLUMBIA     |          |      | NOVA SCOTIA          |               |       | FAITH 20-TV                      |  |  |
| Abbotsford-CFVR      | 7:30 am  | 850  | Digby-CKDY           | 6:00 am       | 1420  | Global TV Network                |  |  |
| Burns Lake-CFLD      | 9:15am   | 1400 | Kentville-CKEN       | 8:30am        | 1490  | Ontario: Mon.-Fri. 5:30 a.m.     |  |  |
| Kitimat-CKTK         | 8:30 am  | 1230 | Middleton-CKAD       | 8:30am        | 1350  | VISION CANADA                    |  |  |
| Osoyoos-CKOO         | 8:30am   | 1490 | New Glasgow-CKEC     | 7:30am        | 1320  | (every Saturday)                 |  |  |
| Penticton-CKOK       | 8:30am   | 800  | Sydney-CJCB          | 8:00am        | 1270  | B.C. .... 4 and 7 p.m.           |  |  |
| Port Alberni-CJAV    | 10:30 am | 1240 | Weymouth-CKDY        | 8:30am        | 103.1 | Alta. .... 5 and 8 p.m.          |  |  |
| Prince George-CIBC   | 8:30am   | 94.3 | Windsor-CFAB         | 8:30am        | 1450  | Sask. and Man. .... 6 and 9 p.m. |  |  |
| Princeton-CKRP       | 8:30am   | 1460 | ONTARIO              |               |       | Ont. and Que. .... 7 and 10 p.m. |  |  |
| Smithers-CFBV        | 9:15am   | 1230 | Ajax-CHOO            | 9:30am        | 1390  | Nfld., N.B., N.S. and            |  |  |
| Summerland-CKSP      | 8:30am   | 1450 | Atikokan-CFAK        | 10:30am       | 1240  | P.E.I. .... 8 and 11 p.m.        |  |  |
| Vancouver-CJVB       | 9:00am   | 1470 | Burlington-CING(fm)  | 7:00 pm       | 107.9 | Check your local listings        |  |  |
| Vernon-CJIB          | 9:30pm   | 940  | Chatham-CFCO         | 9:30pm        | 630   | for cable outlets airing         |  |  |
| ALBERTA              |          |      | Guelph-CJOY          | 9:00pm        | 1460  | FAITH 20.                        |  |  |
| Brooks-CKBR          | 8:00 am  | 1340 | Hamilton-CHAM        | 7:30am        | 820   | FRENCH-RADIO                     |  |  |
| Edmonton-CHQT        | 7:30am   | 880  | Kapuskasing-CKAP     | 9:00am        | 580   | PERSPECTIVES REFORMEES           |  |  |
| Edson-CJYR           | 10:00am  | 970  | Kingston-CFMK        | 10:00am       | 96.3  | ONTARIO                          |  |  |
| Ft. McMurray-CJOK    | 9:00 am  | 1230 | Newmarket-CKAN       | 8:00am        | 1480  | CFIX-Cornwall .... 9:30 am       |  |  |
| St. Albert-CHMG      | 7:00 am  | 1200 | Oshawa-CKAR          | 8:00 am       | 1350  | CRCL-Timmins .... 9:30 am        |  |  |
| Taber-CKTA           | 8:00am   | 1570 | Owen Sound-CFOS      | 10:30am       | 560   | QUEBEC                           |  |  |
| MANITOBA             |          |      | Pembroke-CHRO        | (Sat.) 6:30pm | 1350  | CHRS-Montreal .... 8:00 am       |  |  |
| Altona-CFAM          | 9:30am   | 950  | Pembroke-CHRO        | 10:00am       | 1350  | Valleyfield-CFLV .... 8:45 am    |  |  |
| Steinbach-CHSM       | 9:30am   | 1250 | Slt. Ste. Marie-CFYN | 10:00am       | 1050  |                                  |  |  |
| Winnipeg-CKJS        | 9:15am   | 810  | St. Catharines-CKTB  | 8:00 pm       | 610   |                                  |  |  |
| NEW BRUNSWICK        |          |      | Sarnia-CHOK          | 7:30am        | 1070  |                                  |  |  |
| Fredericton-CFNB     | 6:30am   | 550  | Stratford-CJCS       | 8:45am        | 1240  |                                  |  |  |
| Newcastle-CFAN       | 9:00am   | 790  | Windsor-CKLW         | 9:00am        | 800   |                                  |  |  |
| Saint John-CHSJ      | 9:00am   | 700  | Wingham-CKNX         | 10:30am       | 920   |                                  |  |  |
| PRINCE EDWARD ISLAND |          |      | Woodstock-CKDK(fm)   | 8:00am        | 102.3 |                                  |  |  |
| Charlottetown-CFCY   | 7:00am   | 630  | THE BACK TO GOD HOUR |               |       |                                  |  |  |
| QUEBEC               |          |      |                      |               |       |                                  |  |  |
| Montreal-CFQR(fm)    | 7:30am   | 92.5 |                      |               |       |                                  |  |  |



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Burlington, ON L7M 1A9 — (416) 336-2920



## Letters

# Female influence needed to balance male in leadership roles

Thank you for your editorial "Like a Pseudo Turtle Moves the C.R.C. (C.C., June 26). The last couple of sentences especially helped me to overcome the sadness that I felt to hear that synod after all these years decided it was not time yet to open the way for women to be equal in the church. It is good to know that some men are appreciative of the positive influence women can have when they are given the opportunity to use their God-given talents.

Personally, I have come to the conclusion that it is totally wrong that men have so much power. Whether it is in the political arena or in the church — absolute power corrupts.

Unfortunately even in the church we hear of abuse, crime, etc. But how can groups consisting solely of men deal with the complaints of sexual abuse in the church? A victim will usually not go to an all male organization with such a complaint. Where would she get the understanding that she

needs at such a time? Please don't try to end discussions about these crimes with "But it's a sinful world." I believe that women are essential in alleviating some of these problems.

### Conditioned to be silent

I am not a man-hater. I realize there are plenty of men, including my husband, who hate all these ugly crimes that are coming at us from everywhere. However, we as church-going women are so conditioned to be silent that we sit back and let it happen.

Please let us work towards a

world that is influenced by both males and females. Let the church not be the very last one to see the necessity of working together to stop abuse. As in marriage, where both partners come with different gifts, together working towards the best possible relationship, so the church can benefit from the talents of women.

Women need to influence the decision-making in order to have a positive effect. They still have not obtained this right. There has been some slight progress in the church, albeit as slow as a turtle, otherwise the slave trade would still be prevalent as it was in the New Testament times. Please keep

the turtle moving so that the women, especially the younger ones, will not leave to seek other denominations that will welcome their opinions.

As for the poor excuse I often hear, "But the men will leave when the women come into the consistory," I think we should model ourselves after the Salvation Army. Although founded by a man, William Booth, he realized the army could not function without it's women in leadership positions. The Salvation Army still thrives and they demand respect for what they are doing. It's about time we caught up with them.

Alice Kuipers,  
Aylmer, Ont.

## Men don't get paid, either

I believe that the recent decision regarding women in office was much more in favour of the proponents than the opponents in this issue.

It may come as a surprise to seminarians such as Joyce Van Dyk, that men are usually not paid *either* for their callings as elders or deacons. Usually only the pastor, and perhaps one or two staff persons are paid a salary depending on the size and wealth of the congregation.

As matter of fact, men usually are not compensated for exercising *any* spiritual gift in the church setting.

As I understand it women could presumably take on a job of, say, evangelism and be compensated for ministering to others, usually behind the scenes. (Actually a person should prefer the low key work as opposed to seeking the spotlight on the pulpit, to avoid falling into the sin of pride.)

Bob Wierdsma,  
Peterborough, Ont.

*Ms. Van Dyk was referring to preaching and pastoral tasks for which ministers are paid and women will not be.*

Ed.

## Daily-bread economics

Bert Hielema



## Do not disturb

Within 12 months we will have elections in the U.S. and Canada. Those seeking political power know that on the doors of the voters — mostly the middle and upper class — hangs a sign: "Do Not Disturb." That is the reason why, without a blush, Bush at the Earth Summit refused to go along with a tough clean air treaty. He was also the only politician at the UNCED who did not sign the bio-diversity treaty, fearing that a commitment to cosmic healing would cost jobs and harm the U.S. economy. Read: hurt his chances for re-election.

The "Do Not Disturb" sign on our doors is the result of a strong conviction. The paramount creed of those who have put Bush, Major and Mulroney in power is that "As you must have faith in God, you must have faith in the capitalistic system." To the majority of those who vote, the two are identical.

The dominant ideology of the ruling North is expressed in the so-called *laissez faire* doctrine. This is the belief that it is in the nature of things, also in economic and ecological matters, that all works out for the best in the long run. Nothing that happens in the short run is in conflict with our longer term well-being. So, at Rio, Bush unashamedly expressed his ultimate trust in this religion. He really believes that to worry now about the greenhouse effect or the compounding trillions of his budget deficits is nonsense. These problems will be solved: some future technology and some human invention will miraculously save us.

The sad part is that the majority of North Americans, including most Christians, agree.

Most of the middle-upper class do not feel responsible for the poor at home or abroad. The poor deserve their poverty. God helps those who help themselves. The reaction in L.A. after the riots, when people did help themselves to the otherwise unattainable goodies, was not a growing concern for the plight of the underclass but a rush to buy guns to fortify the suburbs even more. Suburban

U.S.A. is where the next arms race is taking place. Seen in that light the election of a Perot, a Clinton, a Bush, a Mulroney or Rae will make little difference. Although Clinton has now cornered an amount of support from blacks, this is not going to help him much because many of the blacks or Hispanics or the white poor don't bother to vote. So the candidates, in Canada and the U.S., cater to the middle class, concerned not about social issues, but about their immediate welfare. They don't want tax increases because they feel that these will only help those who don't help themselves.

The political hopefuls know this and the result is a North America-wide conspiracy to say nothing that will disturb the precious 60 per cent of the populace who vote the leaders into office.

Yet a drastic change in our attitude is needed. I don't think that an election will accomplish this. To me it seems that no amount of political actions, however necessary, will shake the contentment of the voters.

We know that a "Do Not Disturb" sign is standard equipment in a hotel room, but when fire strikes it is of no help. Someday fire will strike and then our contented lives will be terribly upset. Only a catastrophic ecological disaster — we already are used to the dangers of the sun and because it is a long term thing, we discount it — or a severe economic down-turn or a continuous uprising by the abandoned poor or any combination of these may possibly bring us, the self-satisfied, to our senses.

In Acts 17 Paul and Silas were accused of causing troubles all over the world. The KJV has them "turn the world upside down."

We mostly do the opposite. On the doors of our homes, our hearts, our minds and our churches hangs the sign: "Do Not Disturb."

Bert Hielema is a real estate appraiser who lives in Tweed, Ont.

## Motivating the elderly sometimes difficult, but rewarding

Just a few comments regarding "Rooftop Musings" by Alyce Oosterhuis (C.C., June 26) on challenging the elderly to continue to use their gifts. I dare say that the majority of the elderly strive to remain as independent as possible for as long as possible in the community.

The government trend of today is to supply the senior with the kind of support necessary to allow the person to remain in his or her own home for as long as possible. However, the normal aging process causes the body to slow down both physically and mentally. Thus most seniors who require care in a home for the aged or nursing home are now older and more frail than in the past.

Shalom Manor in Grimsby, Ont., is no exception. The activity programs at Shalom are continually being revised to meet the needs of the residents and many activities are geared to residents who are cognitively impaired. But such programs bring happiness and satisfaction to both the resident and to the worker.

### Motivating participation

However, each resident has rights. The resident makes a choice about which activity he or she wishes to participate in and staff members must abide by that choice. Rest assured the

staff does everything possible to encourage participation or even persuade the resident just to "go and watch" with the hope that he or she will come to the program voluntarily the next time.

What gives meaning to life in places like Shalom Manor? Is it difficult to penetrate a blank-looking expression? Just start singing a verse of Psalm 42 or Psalm 116 and witness instant participation. That blank look will disappear and be replaced by life and warmth. Perhaps when you visit places like Shalom Manor you should bring a photo album containing snapshots of long ago. And take along the children or grandchildren. Seniors enjoy just watching children at play. There are numerous ways to reach the cognitively impaired. But each person must be handled individually and allowed to reminisce about the times of long ago. Remember how precious we all are in the sight of our heavenly Father.

The activity department of Shalom Manor strives to do its very best to motivate and activate its residents on an individual basis. Activating the elderly is not always an easy task but is certainly a rewarding one.

Nellie van der Velde,  
Activity Director,  
Shalom Manor,  
Grimsby, Ont.



## We don't follow Calvin's view of communion

**Willem Hart,  
Toronto, Ont.**





Classified

| Classified rates                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       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If you wish a photo included, send us the original.</p> <p>d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p><b>NEWLYWEDS &amp; NEW PARENTS</b></p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in Calvinist Contact and to the parents of the child whose birth announcement appears in our paper. All will receive a letter inviting them to subscribe. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p><b>Calvinist Contact Publishing Ltd.</b><br/>4-261 Martindale Rd.<br/>St. Catharines, ON L2W 1A1<br/>Phone: (416) 682-8311<br/>Fax: (416) 682-8313</p> | <p><b>SJAARDA-EGGENGOOR:</b><br/>Betty-Ann and James are happy to announce the safe arrival of their firstborn,</p> <p><b>OLIVER EDMUND</b></p> <p>on May 29, 1992.</p> <p>Oliver's great-grandparents are: Grandma Lucy Wielhouwer, Chatham, Ont.</p> <p>Granny Syke Sjaarda, Clinton, Ont.</p> <p>Opa and Oma Gert Eggengoor, Orillia, Ont.</p> <p>Opa and Oma Thys Maas, Brampton, Ont.</p> <p>and proud grandparents are: Ed and Evelyn Eggengoor, Brampton, Ont.</p> <p>Kenneth and Lucille Sjaarda, Etobicoke, Ont.</p> <p>Psalm 139: 13-16</p> <p>Home address: 21 Gray Ave., Toronto, ON M6N 4S5</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | <p><b>DONNELLY-BOWMAN:</b><br/>With joy and thankfulness to the Lord</p> <p><b>KIMBERLY LYNN DONNELLY</b><br/>and<br/><b>ERIC THEODORE BOWMAN</b></p> <p>along with their families in Orangeville and St. Catharines, would like to announce their forthcoming marriage.</p> <p>This celebration will take place, the Lord willing, on August 1, 1992, at 2 p.m., in the Westminster United Church, Orangeville, Ont., Rev. Craig Donnelly of Oshawa and Rev. Peter Siofstra of St. Catharines officiating.</p> <p>Future address: #1012, 50 Mooregate Cres., Kitchener, ON N2M 5G6</p>                                                                                                                                            | <p><b>ANDREW and ENA KUYVENHOVEN (HEEREMA)</b></p> <p>were united in marriage on July 27, 1952, as the first couple to be wedded in the Chr. Ref. Church of Calgary, Alta.</p> <p>On their 40th anniversary they praise God with children and grandchildren:</p> <p>Jo &amp; Marc Hlemstra<br/>Rachel, Jessica, Joshua<br/>Joyce &amp; Hal Marling<br/>Luke, Miriam<br/>Phil &amp; Lori Kuyvenhoven<br/>Mary<br/>Margaret &amp; Frank Hofland<br/>Rebecca, Sarah, Emma<br/>Cora &amp; Martin Spencer<br/>Leonard &amp; Sue Kuyvenhoven</p> <p>Open house will be held in Bethel Chr. Ref. Church, Waterdown, Ont., on August 1, 1992, from 2-5 p.m. Warm welcome!</p> <p>Home address: R.R. #1, Waterdown, ON L0R 2H1</p>                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <p><b>Birthday</b></p>  <p><i>Congratulations to Mrs. Anna Posthumus-Bijker on the occasion of her 80th birthday!</i></p> <p><b>POSTHUMUS:</b><br/>1912 July 11 1992</p> <p><b>ANNA POSTHUMUS-BYKER</b></p> <p>Congratulations Mom - Beppe - Great-grandma on your 80th birthday!</p> <p>We rejoice with you that our God has spared and blessed you these many years. We pray that you may continue to be a blessing to all of us for some years yet.</p> <p>We love you! Happy Birthday!</p> <p>Greta &amp; Joel Jongkind — Meaford<br/>Hennie &amp; Lloyd Annis — Owen Sound<br/>Wietse &amp; Kathryn Posthumus — Toronto<br/>Elly &amp; Dirk Evans — Toronto<br/>Louise &amp; Henry Lise — Cobourg<br/>Hilda &amp; Andrew Talsma — Brampton</p> <p>20 grandchildren and ten great-grandchildren.</p> <p>Family and friends are invited to come and celebrate Mom's birthday at an open house on Saturday July 25, 1992, from 2-4 p.m. at Holland Christian Homes in Brampton. Mom's address is: 7900 McLaughlin Rd. S., Apt. T.T. 414, Brampton, ON L6V 3N2</p> | <p>With praise and thanksgiving to God we announce our 40th anniversary.</p> <p><b>REV. SIDNEY and JANICE COOPER (MOLL)</b></p> <p>on Aug. 7, 1992, Alliston, Ont.</p> <p>Children:</p> <p>Kathy &amp; Les Hogan — Cerritos, Calif.<br/>Jeremy, Joshua, Jared<br/>Sara &amp; Ted Stelpstra — Sarnia, Ont.<br/>Brittney, Jordan, Dylan<br/>Beth Anne &amp; Ken Mulder — Miro Loma, Calif.<br/>Ryan<br/>Ross &amp; Sandy — Redlands, Calif.<br/>Rebecca, Jason, Daniel<br/>Todd &amp; Ingrid — Toronto, Ont.<br/>Natalie<br/>Andy &amp; Cheryl — Fremont, Calif.<br/>Drew</p> <p>Open house will be held on Aug. 8, 1992, from 2:30-5 p.m. at the Alliston Chr. Ref. Church.</p> <p>Home address: Box 1066, Alliston, ON L0M 1A0</p> | <p>1957 July 26 1992</p> <p>"To him be the power for ever and ever" (1 Pet. 5: 11).</p> <p>With praise and thanksgiving to God we wish to announce the 35th wedding anniversary of our parents and grandparents,</p> <p><b>FRANK and STIEN RITSKES (nee HILVERDA)</b></p> <p>We pray that the Lord will continue to bless you and keep you in his care.</p> <p>With love and congratulations:</p> <p>Jeff &amp; Mary Ritskes — Osgoode, Ont.<br/>Angela, Laurie, Andrew<br/>Peter &amp; Jackie Ritskes — Kemptville, Ont.<br/>Rachel, Sarah, Timothy, Jacob<br/>Bryan Ritskes — Dundas, Ont.<br/>Jennifer Ritskes — Ottawa, Ont.<br/>Wendy &amp; Hugo Fennema — Hamilton, Ont.<br/>Lindsay, Nathaniel<br/>David &amp; Lisa Ritskes — Brockville, Ont.<br/>Diane<br/>Kevin Ritskes — at home<br/>Home address: 24 Fisher Cres., Hamilton, ON L9C 4N2</p> | <p>1942 1992</p> <p>Sing to the Lord a new song. Praise his name! Great is the Lord and most worthy of praise! His faithfulness continues through all generations. (from Ps. 96, 100).</p> <p>By God's grace, we anticipate celebrating together the 50th wedding anniversary of</p> <p><b>ANDREW and JENNIFER TIMMERMANS (nee WALDA)</b></p> <p>This celebration will take place, D.V., on Saturday, August 22, 1992, with an open house at Calvin Chr. Ref. Church, Ottawa, Ont., from 2-5 p.m. Best wishes only, please.</p> <p>Their thankful children and grandchildren:</p> <p>Bruce — Ottawa<br/>Cathy &amp; Cy Ypma — Thunder Bay<br/>Karen, Steve, Barbara<br/>Mient &amp; Harriet — Ottawa<br/>Christina, Michael, Matthew<br/>Tina — Toronto<br/>Omar, Sye, Niebba</p> <p>Home address: 1473 Brule Ave., Ottawa, ON K1H 8G7</p>                                                                                                                                                                                                                                                                                                                                      |
| <p><b>Thanks</b></p> <p><b>PYPER:</b></p> <p>I like to thank all my children and my grandchildren who surrounded me with love in the passing away of our dear husband, father, grand- and great-grandfather.</p> <p>I was overwhelmed with sympathy cards as well as wishes for our 60th wedding anniversary.</p> <p>It was the Lord's way, and my strength is from him. Thank you so much!</p> <p>Mrs. H. Pyper<br/>257 Water St.<br/>Guelph, ON<br/>N1G 1B6</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | <p>Wellandport Jarvis<br/>1967 August 19 1992</p> <p>With thankfulness and praise to God for his love and faithfulness, we joyfully announce the 25th wedding anniversary of our parents,</p> <p><b>GARRY and HELEN GLASBERGEN (nee DOUMA)</b></p> <p>May the Lord continue to bless them and keep them in his loving care.</p> <p>With love and congratulations from your children:</p> <p>Ed &amp; Andrea<br/>Doug &amp; Lisa<br/>Geraldine<br/>James</p> <p>You are invited to an open house reception at the Jarvis Community Centre on Saturday, Aug. 15, 1992, from 8-10:30 p.m.</p> <p>Home address: 53 Marley Crescent, Box 520, Jarvis, ON N0A 1J0</p>                                                                    | <p>Kingston Dorchester<br/>1957 July 27 1992</p> <p>"This God is our God forever and ever; he will be our guide even unto death" (Ps. 48: 14).</p> <p>With praise and thanksgiving to God we are happy to announce the 35th wedding anniversary of our parents and grandparents,</p> <p><b>FRANK and JANE ROORDA (nee SPAN)</b></p> <p>Love and congratulations from:</p> <p>Jake &amp; Sally Roorda — Kitchener, Ont.<br/>Cheryl, Rachelle, Steven, Jessica<br/>Rob &amp; Elaine Roorda — Brampton, Ont.<br/>Anita &amp; Ron Hoekstra — Kitchener, Ont.<br/>Karl, Fraser, Kevin, Dana, Joel<br/>Mark &amp; Milly Roorda — Kitchener, Ont.<br/>Darren &amp; Beverly Roorda — Kitchener, Ont.</p> <p>Home address: 101 Mill Rd., Box C-8, Dorchester, ON N0L 1G0</p>                                                                                     | <p>Koudekerk Sarnia<br/>Alphen a/d Rijn<br/>1947 August 19 1992</p> <p>"See I am sending an angel ahead of you to guard you along the way" (Ex. 23: 20a).</p> <p>With praise and thanksgiving to God we are happy to celebrate the 45th wedding anniversary of our parents and grandparents,</p> <p><b>HUIB and MAP ZYLSTRA (nee MAAT)</b></p> <p>May God continue to bless you and keep you in his care.</p> <p>With love and congratulations from your children and grandchildren:</p> <p>Betty &amp; Peter Verdun — Sarnia, Ont.<br/>Jonathon, Charlotte, Christine<br/>Auke &amp; Denise Zylstra — Sarnia, Ont.<br/>Tina, Connie, Lorraine<br/>Mickey &amp; Larry Turley — Sarnia, Ont.<br/>Steve, Jeff, Heather, Brian, Jesse, Kevin, Danny<br/>Brian &amp; Brenda Zylstra — Sarnia, Ont.<br/>Christopher, Trevor, Michael, Steven<br/>Wybe &amp; Annette Zylstra — Sarnia, Ont.<br/>Shannon, Sean<br/>Case &amp; Irene Zylstra — Sarnia, Ont.<br/>Laura, Mark<br/>Herb &amp; Barb Zylstra — Sarnia, Ont.<br/>Herbie, Kristyn, Matthew<br/>Gary &amp; Cheryl Zylstra — Corunna, Ont.<br/>Courtney, Nicholas</p> <p>Home address: 2032 Blackwell Rd. Sarnia, ON N7T 7H4</p> |
| <p><b>Marriages</b></p> <p><b>DRYFHOUT-DEHAAS:</b><br/>We joyfully announce the upcoming marriage of</p> <p><b>JACQUELINE JOYCE DRYFHOUT</b><br/>to<br/><b>FREDERICK THEODORE DEHAAS</b></p> <p>children of David and Catharina Dryfhout of Norwood, and Theodore and Patricia DeHaas of Tyrone. They will exchange their vows, the Lord willing, on Saturday, July 25, 1992, at 11 o'clock at the Maranatha Chr. Ref. Church, Bowmanville, Ont.</p> <p>Future address: 24 The Bridle Path, Bowmanville, ON L1C 3W1</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | <p><b>DRENTH-VANDYKE:</b><br/>Believing that God has brought them together, we, Greg, Kevin, Randy and Sheila Drenth announce the marriage of our mother</p> <p><b>JOANNE</b><br/>to<br/><b>DICK VANDYKE</b></p> <p>The ceremony will take place, D.V., at 3 p.m. on July 25, 1992, in the Riverside Chr. Ref. Church, Wellandport, Ont. The Revs. Henry Katerberg and John Steenhof officiating.</p> <p>"The Lord has done great things for us."</p> <p>Home address: R.R. #2, Canfield, ON N0A 1C0</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <p>We praise God and celebrate with you his many blessings and abiding faithfulness.</p> <p>Congratulations Mom and Dad ... Grandma and Grandpa Prange!</p> <p>With love,</p> <p>Bernard &amp; Marina Prange — Sarnia Ont.</p> <p>Chris, Phil, Dan, Bernie, Amy, Jason</p> <p>Fran &amp; Bill Kuyvenhoven — Surrey, B.C.</p> <p>Shawn, Joel, Rochelle<br/>John Prange — Wyoming<br/>Joan &amp; Jim Berry — Delta, B.C.<br/>Katherine, Angela, Sarah, Justin, Mike<br/>Ron &amp; Anita Prange — Sarnia, Ont.<br/>Luke<br/>Ken Prange — Sarnia, Ont.</p> <p>Home address: 2633 London Rd., Sarnia, ON N7T 7H2</p>                                                                                                                    | <p>1967 July 25 1992</p> <p>With joy and thankfulness in our hearts to the Lord, we are pleased to announce the 25th wedding anniversary of our parents,</p> <p><b>AREND and OLGA STEENBEEK</b></p> <p>"It is good to praise the Lord and to proclaim his faithfulness" (Ps. 92: 1).</p> <p>We, your children, thank you for your love, support, and Christian nurturing over the years. It is our prayer that God will continue to bless you and keep you in his care.</p> <p>With love and congratulations from your children:</p> <p>Renata<br/>Wayne<br/>Robert<br/>Alan</p>                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |





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| <div>Anniversaries</div> <div><p><i>Congratulations to Teye and Ada Teitsma on the occasion of their 50th wedding anniversary!</i></p><p>Alkmaar, the Neth. Grimsby, Ont.<br/>1942 1992</p><p><b>TEYE and ADA TEITSMA</b><br/>50 years</p><p>God gave you in marriage, to honour and love<br/>He guided your lives from his throne up above.<br/>We praise and thank him for parents like you.<br/>For 50 years, being faithful and true.<br/>To his word, to each other, to family and friend,<br/>Our love for you both shall never end.<br/>Your children:<br/>Al Teitsma<br/>Henny &amp; John VanderKolk<br/>Liz &amp; Jake Vanderschee<br/>John &amp; Rene Teitsma<br/>Dik &amp; Michelle Teitsma<br/>and grandchildren:<br/>Alisa, John, Walter, Chuck, Joe, Sylvia, Ian, Steven, Leanne, Wendy, Brittani, Danielle.<br/>United in marriage 50 years ago<br/>On August 8, we want you to know<br/>An open house is planned for them<br/>From 2 o'clock until 4 p.m.<br/>At the church in Grimsby on Hwy. 8<br/>Be sure to join us and celebrate.<br/>Best wishes only is all you take.<br/>We'll serve you the coffee, tea and cake.<br/>P.S. Happy 80th birthday Dad/Opa.<br/>Home address: 401-10 John St., Grimsby, ON L3M 1X5</p><p>1967 August 5 1992<br/>"The Lord will watch over your coming and going both now and forever more" (Ps. 121:8).<br/>With praise and thanksgiving to our God, we celebrate the 25th wedding anniversary of our parents,</p><p><b>HANS and SADIE VAN MANEN</b><br/>(nee VANDER VEER)</p><p>We pray that God will continue to bless you and give you many more happy years together. You are a blessing to us.<br/>Love from your children:<br/>David Van Manen &amp; Jane Bauer — Windsor<br/>Richard Van Manen — Oshawa<br/>Sara Van Manen — Oshawa<br/>Robert Van Manen — Oshawa<br/>Home address: 576 Bickle Drive, Oshawa, ON L1L 1A9</p><div>Accommodations</div><div><p><b>BED &amp; BREAKFAST</b><br/>Beautiful Niagara Falls<br/>A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken.<br/>Mike &amp; Joan Havinga<br/>(416) 358-3534</p></div></div> <td><div>Anniversaries</div><div><p><i>Congratulations to Hank and Ali Zantingh (nee Appelmeik) on the occasion of their 50th wedding anniversary!</i></p><p>Staphorst Chatham<br/>1942 August 1 1992<br/>"In him our hearts rejoice, for we trust in his holy name" (Ps. 33:21).</p><p><b>HANK and ALI ZANTINGH</b><br/>(nee APPELMELK)</p><p>With thankfulness to our heavenly Father, who has kept them in his care, we joyfully announce the 50th wedding anniversary of our dear parents, and grandparents.<br/>Jack &amp; Stefke Zantingh — Dorchester, Ont.<br/>Kristen, Bill, Maaiké<br/>Steffie &amp; Tony Bodini — Chatham, Ont.<br/>Richard &amp; Cindy, Connie<br/>Bert &amp; Corrine Zantingh — Chatham, Ont.<br/>Cynthia &amp; Ken, Joel &amp; Christie, Stephanie, Jonathan<br/>Hans &amp; Brenda Zantingh — Calgary, Alta.<br/>Leah, Sara, Rebekah, Johanna<br/>Johanna &amp; Pat Desaulnier — Chatham, Ont.<br/>Nicole, Stephen, Aimee<br/>Jack &amp; Linda Dekker — Chatham, Ont.<br/>Janice, Krista, Angela<br/>Mike &amp; Deeny Zantingh — Smithers, B.C.<br/>Chantelle, Timothy, Alysia<br/>Clarence &amp; Laura Zantingh — Sarnia, Ont.<br/>Suzanne, Michael, Gregory, Daniel<br/>Petra &amp; Barend Biesheuvel — Pierrefonds, Que.<br/>Naomi, Stephanie<br/>Fred &amp; Liz Zantingh — Chatham, Ont.<br/>Alan<br/>Anita &amp; Bert Vanderheide — Chatham, Ont.<br/>The Lord took out of this life, before them, their dear daughter Jenny Dekker in 1990.<br/>Open house on Monday, Aug. 3, 1992, from 2-4 p.m. at 40 Elm Street, South Chatham Village, Chatham. Best wishes only.<br/>Home address: 40 Elm Street, Apt. 131, Chatham, ON N7M 6A5</p><div>Vacation</div><div><p>Lakewood Christian Campgrounds<br/>R.R. #5, Forest, ON N0N 1J0<br/>Phone (519) 899-4415<br/>or (519) 245-1225<br/>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking trails.</p></div></div><td><div>Obituaries</div><div><p>March 20, 1915 June 26, 1992<br/>The Lord in his infinite wisdom welcomed to his eternal home our beloved husband, father, grand-father and great-grandfather,</p><p><b>WILLEM (BILL) REITSEMA</b></p><p>He will be greatly missed by his wife of 53 years, Thea Reitsema, his children, 11 grandchildren and 6 great-grandchildren.<br/>Ted &amp; Bessie — Abbotsford, B.C.<br/>Lieuwe &amp; Cathy — Abbotsford, B.C.<br/>Henry — Calgary, Alta.<br/>Lilian (daughter-in-law) — Abbotsford, B.C.</p><p>A son Berend and two daughters Alie and Alice preceded him in death.<br/>Funeral service was held June 30, 1992, in Trinity Chr. Ref. Church, Abbotsford, B.C. Rev. Gary Veeneman and Rev. Henry Numan officiated.<br/>Home address: 1521 Mc Kenzie Rd., Abbotsford, BC V2S 4A1</p><p>New Vennep Brighton<br/>the Neth. Canada<br/>Feb. 3, 1902 June 14, 1992<br/>The Lord ended the life on earth of</p><p><b>DIRK VERKUYL</b></p><p>Beloved husband of Dirkje Verkuyil-Willemsse<br/>Father of:<br/>Annie Toxepeus — Zoutkamp, the Neth.<br/>Peter &amp; Gerda Verkuyil — Brighton<br/>Dirk &amp; Shirley Verkuyil — Orillia<br/>Corrine &amp; Peter Kennedy — Brighton<br/>Elly &amp; John Gerlings — Kinmount<br/>Marie &amp; Theo Stol — Ottawa<br/>Mat &amp; Dorothy Verkuyil — Barrie<br/>Harry Verkuyil — Alberta<br/>John &amp; Sharon Verkuyil — Cardiff<br/>35 grandchildren and many great-grandchildren.<br/>Survived by two sons Henk and Willem.<br/>Also survived by one son-in-law, Hendrik Toxepeus<br/>The funeral service was held June 17, 1992, from the Fellowship Chr. Ref. Church, Brighton, Ont., followed by interment at the Mount Lawn Memorial Cemetery, Whitby, Ont.<br/>Correspondence address:<br/>c/o Peter Verkuyil, 202 Ontario St., R.R. 4, Brighton, ON K0K 1H0</p></div><div>Obituaries</div><div><p>Parrega, the Neth. Simcoe, Ont.<br/>1902 1992<br/>Psalm 23.<br/>On June 23, 1992, the Lord took away from us our beloved husband, father and grandfather,</p><p><b>GERLOF TJEERD WIERSMA</b><br/>at the age of 89 years.<br/>His wife, Akke Wiersma (Stellingwerff)<br/>His son, Jerry Wiersma<br/>His son, Steve &amp; Shirley Wiersma<br/>Grandchildren:<br/>Brent Wiersma<br/>Bradley Wiersma<br/>Chris Wiersma<br/>Home address: Mrs. A. Wiersma, 8 Rosseau Drive, Simcoe, ON N3Y 1E6</p></div></td><td><div>Anniversaries</div><div><p>Attention: Prospective parents and/or grandparents</p><p><b>Birth announcements can now be made at a lower rate!</b></p><p>We have reviewed our advertising policy for birth announcements and have decided to <b>decrease</b> the cost of inserting a birth announcement <b>from \$35.00 to \$25.00 (GST incl.)</b>. This should be welcome news to prospective parents as well as grandparents (who occasionally send us such ads as well).</p><p>In addition, we will offer a one-year subscription of <b>Calvinist Contact</b> to the new parents at the low rate of <b>\$20.00 (GST incl.)</b>.</p><p><b>Calvinist Contact</b>, of course, hopes that the birthrate will increase, that our classified section will expand and that the number of our subscriptions will go up!</p><p><b>Stan de Jong</b><br/>Manager</p><p><b>Birthday wishes' rate increased by \$5</b></p><p>Partly to offset the announced decrease in the rate for birth announcements, and since birthday wishes tend to become longer, we have decided to increase the rate for birthday wishes <b>from \$35.00 to \$40.00 (GST incl.)</b>. 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Church, Brighton, Ont., followed by interment at the Mount Lawn Memorial Cemetery, Whitby, Ont.<br/>Correspondence address:<br/>c/o Peter Verkuyil, 202 Ontario St., R.R. 4, Brighton, ON K0K 1H0</p></div> <div>Obituaries</div> <div><p>Parrega, the Neth. Simcoe, Ont.<br/>1902 1992<br/>Psalm 23.<br/>On June 23, 1992, the Lord took away from us our beloved husband, father and grandfather,</p><p><b>GERLOF TJEERD WIERSMA</b><br/>at the age of 89 years.<br/>His wife, Akke Wiersma (Stellingwerff)<br/>His son, Jerry Wiersma<br/>His son, Steve &amp; Shirley Wiersma<br/>Grandchildren:<br/>Brent Wiersma<br/>Bradley Wiersma<br/>Chris Wiersma<br/>Home address: Mrs. A. Wiersma, 8 Rosseau Drive, Simcoe, ON N3Y 1E6</p></div> | <div>Anniversaries</div> <div><p>Attention: Prospective parents and/or grandparents</p><p><b>Birth announcements can now be made at a lower rate!</b></p><p>We have reviewed our advertising policy for birth announcements and have decided to <b>decrease</b> the cost of inserting a birth announcement <b>from \$35.00 to \$25.00 (GST incl.)</b>. This should be welcome news to prospective parents as well as grandparents (who occasionally send us such ads as well).</p><p>In addition, we will offer a one-year subscription of <b>Calvinist Contact</b> to the new parents at the low rate of <b>\$20.00 (GST incl.)</b>.</p><p><b>Calvinist Contact</b>, of course, hopes that the birthrate will increase, that our classified section will expand and that the number of our subscriptions will go up!</p><p><b>Stan de Jong</b><br/>Manager</p><p><b>Birthday wishes' rate increased by \$5</b></p><p>Partly to offset the announced decrease in the rate for birth announcements, and since birthday wishes tend to become longer, we have decided to increase the rate for birthday wishes <b>from \$35.00 to \$40.00 (GST incl.)</b>. We do not think this will create any hardships for our readers.</p><p><b>Stan de Jong</b><br/>Manager</p></div> |
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Classifieds

| Obituaries                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             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| <p>On Sunday, July 5, 1992,</p> <p><b>MARINUS M. (RIEN) GROOTENBOER</b></p> <p>at the age of 77 years, was peacefully taken home by his heavenly Father. Rien immigrated to Canada from the Netherlands in 1951 and worked for Canadian Car until his retirement. He was a member of the First Chr. Ref. Church, Thunder Bay, Ont.</p> <p>Husband of Jacoba J. (Co) Grootenboer (nee van Tilburg).</p> <p>Dear father of:</p> <p>Willy &amp; Gerrit Templeman — Thunder Bay, Ont.</p> <p>Ed &amp; Willie Grootenboer — Brampton, Ont.</p> <p>Joe &amp; Linda Grootenboer — Brampton, Ont.</p> <p>Theo &amp; Marriet Grootenboer — Brampton, Ont.</p> <p>Herb &amp; Minnie Grootenboer — Brantford, Ont.</p> <p>Gerrit &amp; Karen Grootenboer — London, Ont.</p> <p>as well as 22 grandchildren and 11 great-grandchildren.</p> <p>Also survived by brother Jan, Murillo, Ont., and two brothers in the Netherlands.</p> <p>Funeral service took place on July 8, 1992, from the First Chr. Ref. Church, Thunder Bay, Ont., the Rev. Wim Dirksen officiating. Home address: 1550 Dease Street, Unit #102, Thunder Bay, ON P7C5H4</p> <p>May our heavenly Father comfort our son and brother George with his children Ted, Kim and David and his wife Nancy, as they mourn the death of their wife and mother,</p> <p><b>MINNIE SJAARDA (STRYKER)</b></p> <p>His mother, Syke Sjaarda-Poortinga — Clinton, Ont.</p> <p>Sisters:</p> <p>Jeanne (Mrs. Brian Baker) — Bayfield, Ont.</p> <p>Margi (Mrs. Allan Kielstra) — St. Catharines, Ont.</p> <p>Betty (Mrs. Frank Thompson) — Bayfield, Ont.</p> <p>Janet (Mrs. Gerrit Sheeres) — Grand Rapids, Mich.</p> <p>Brothers:</p> <p>Kenneth &amp; Lucille (Wielhouwer) — Etobicoke, Ont.</p> <p>Harry &amp; Marilyn (Postma) — Goderich, Ont.</p> <p>Minnie died of cancer in her 57th year at her home, R.R. #1, Gowans-town, Ont., on June 20, 1992.</p> | <p>JULI 1992</p> <p>THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS.</p> <p>*****</p> <p><b>van der BURG</b>, Alexander Louis, born August 12, 1934, last known address in the Netherlands: Ringbaan N 12, 5401 JE Uden, immigrated to Canada on March 12, 1992.</p> <p><b>HAAMERS</b>, Caroline Theodora, passport number as of June 23, 1987 D016257, friend or relation to Jack &amp; Anne Lord, whose last known address in Canada is 2757 Kipling Ave, Apt. 107, Rexdale Ont. M9V 4C4.</p> <p><b>van NOOD</b>, Silvia J.A., born December 4, 1966, immigrated to Canada February 22, 1991.</p> <p><b>VERWEIJ</b>, Robert, born January 10, 1969, immigrated to Canada on June 26, 1991.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS<br/>1 DUNDAS ST. WEST,<br/>SUITE # 2106, BOX 2<br/>TORONTO, ONTARIO<br/>M5G 1Z3<br/>PHONE: (416) 598-2520<br/>FAX : (416) 598-8064</p> <p><b>Christian widow, 61 years</b>, living in Ontario, would like to meet a Christian gentleman. Please send letters to <b>File # 2590</b>, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p><b>Dutch/Canadian lady, widow, Christian Reformed</b>, in her late 60s, would like to meet Christian gentleman, widower. Please write to <b>File #2589</b> c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p><b>Accommodations</b></p> <p><b>Student accommodations, Guelph, Ont.</b> Share condo, appliances included, semi furnished. Girls only. Close to public transportation. Possession Sept. 1, 1992. Please call (519) 853-3404 for further details. Ask for Annie or Barbara.</p> <p><b>One-bedroom apartment</b> available in <b>Conostoga Crest Senior Citizen Home</b>, Drayton, Ont. Walking distance from Christian Reformed Church and Health Clinic and also close to the Reformed Church. <b>For information call: (519) 638-3300 (ask for Doris).</b></p> <p><b>Living accommodations</b> available in <b>Brampton, Ont.</b> Close to Christian elementary school, church and community college. Available by August 15. If interested please call (519) 587-2370 after 6 p.m. (<b>females only please</b>).</p> <p><b>Vacation</b></p> <p><b>WASAGA BEACH</b></p> <p>Still looking for a great holiday? Come to <b>Alton Lodges</b> and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.</p> <p><b>For Sale</b></p> <p><b>For Sale: Church Model "Hammond" Organ</b>, 2 full 61 note Manuals, 32 note Pedal board. Separate Tremulants on each Manual. Pedal Solo section: 32-16-8-4 ft. Complete with two (2) Speaker Cabinets. \$1,800.00 or best offer.<br/><b>William Vandertuin (519) 752-0965</b></p> | <p><b>FOR SALE OR TRADE</b></p> <p><b>50 acre farm</b> in the <b>Niagara Peninsula</b>. Presently used for dairy, but easily adapted for many other uses like market gardening or green-houses or nursery stock. Sells either equipped or empty or would like to trade or use as down payment on larger farm. Willing to relocate anywhere in Canada. Pictures available on request. All offers considered.<br/><b>Call (416) 774-8854</b></p> <p><b>For Rent</b></p> <p><b>For rent: In Kitchener well kept four-bedroom home</b>, close to Christian school. Great neighbourhood, \$1,000 plus utilities monthly.<br/><b>Call (519) 742-9736 or (403) 289-0205 and ask for Chuck McMann.</b></p> <p><b>Teachers</b></p> <p><b>BURNABY, B.C.:</b> John Knox Christian School needs a <b>Grade 5 teacher</b> (80% position) with a strong background in <b>music</b>. Candidate <b>must be certified by the B.C. Ministry</b> and able to teach all subject matter from a Christian perspective.<br/><b>Contact Peter Valkenier, Principal</b><br/><b>8260-13th Ave.</b><br/><b>Burnaby, BC V3N 2G5</b><br/><b>(604) 522-1410</b></p> <p><b>HOUSTON, B.C.:</b> Houston Christian School located in the scenic Bulkley Valley of North Central B.C. has a <b>half-time Kindergarten</b> teaching position available. Interested teachers are encouraged to contact the school by writing:<br/><b>Houston Christian School</b><br/><b>Mr. Doyle Smiens, Principal</b><br/><b>Box 237</b><br/><b>Houston, BC</b><br/><b>V0J 1Z0</b></p> <p><b>MAPLE RIDGE, B.C.:</b> Haney - Pitt Meadows Chr. School is now accepting applications for <b>primary and intermediate teaching</b> positions. A <b>background in music</b> is desirable as well as <b>computer literacy</b>. Please send resumes to:<br/><b>T. Vroon, Principal</b><br/><b>Haney - Pitt Meadows Chr. School</b><br/><b>121240-203rd. St.,</b><br/><b>Maple Ridge, BC</b><br/><b>V2X 4V5 Canada</b><br/><b>Tel.: (604) 465-4442</b></p> <p><b>REXDALE, Ont.:</b> Timothy Chr. School is accepting applications for a <b>teaching principal</b>. Ability to give <b>musical instruction (choral/ band)</b> and/or a <b>working knowledge of computers</b> would be assets. Interested applicants should send their resumes to:<br/><b>William Groot</b><br/><b>34 Fallowfield Rd.</b><br/><b>Rexdale, ON M9W 2W2</b><br/><b>Phone: (416) 743-2554 (evenings)</b></p> <p><b>Terrace, B.C.:</b> Centennial Chr. School invites applications from secondary school teachers for a position to teach <b>music/band</b>. Please direct inquiries to:<br/><b>Frank Voogd</b><br/><b>Centennial Chr. School</b><br/><b>3608 Sparks Street</b><br/><b>Terrace, BC V8G 2V6</b><br/><b>Phone: (604) 635-6173</b></p> <p><b>VERNON, B.C.:</b> Vernon Chr. School, due to the anticipated increased student enrollment, is seeking applications for an opening in the <b>intermediate grade levels</b> for the 1992-93 school year. Those interested in this teaching position are encouraged to direct inquiries and/or send resumes to:<br/><b>Elco Vandergrift,</b><br/><b>R.R. #3, Site 19A, Comp. 4,</b><br/><b>Vernon, BC V1T 6L6</b><br/><b>Phone: (604) 545-7345</b></p> | <div><div></div><div>PRIVATE CHRISTIAN SCHOOL<br/><i>invites applications for</i><br/><b>Principal</b></div><div>Established elementary/high school of 250+ students seeks strong, visionary Christian leader. Must have Ontario principal qualifications with teaching experience in both panels. Proven administrative, inter-personal and communication skills are essential. Compensation commensurate with experience. Please send Résumé or contact: Mr. Bert Dekkema, Chairman of Search Committee, Stouffville Christian School, RR#3, Clarendon, Ontario L0H 1E0</div><div><br/><b>STOUFFVILLE CHRISTIAN SCHOOL</b></div></div> | <p><b>Help Wanted</b></p> <p><b>ECE WANTED</b></p> <p>An ECE is required for <b>Rehoboth Christian Nursery School</b> that operates three mornings per week. Required to start <b>September 1992</b>.</p> <p>For further information please phone Edith Van Der Boom at (416) 251-3986 or forward resume to:</p> <p><b>Edith Van Der Boom</b><br/><b>51 Edgecroft Road</b><br/><b>Etobicoke, ON</b><br/><b>M8Z 2B9</b></p> <p><b>Full-time secretary needed</b></p> <p>The <b>Christian Labour Association of Canada</b> is seeking a permanent full-time secretary for its <b>St. Catharines, Ont., office</b>.</p> <p>The successful candidate must be a highly-motivated individual, willing to accept responsibility, possess strong organizational skills and have the ability to relate with the public.</p> <p>Applicants must be able to communicate well, possess excellent typing and bookkeeping abilities. Being computer literate and familiar with WordPerfect 5.1 is a definite asset.</p> <p>Duties include: reception, correspondence, filing, mailing, bookkeeping, as well as any other duties which may be assigned.</p> <p>Salary is excellent and commensurate with experience. Benefits include health coverage and pension plan.</p> <p>Applications should be sent to the St. Catharines office:</p> <p><b>c/o Hank Beekhuis</b><br/><b>P.O. Box 2115, Station B</b><br/><b>391 Vine Street</b><br/><b>St. Catharines, ON L2M 6P5</b></p> <p>Applications will be received up to <b>August 10, 1992</b>.</p> <div><div></div><div><b>Attention pastors!</b><br/><b>Vacationing in the Okanagan?</b></div><div>Due to the pulpit vacancy at the Vernon Christian Reformed Church we would like to invite any pastors who will be vacationing in the Okanagan to share their message with us on a Sunday in exchange for a week's free accommodation in our empty parsonage.<br/><b>Call John Ensing (Clerk)</b><br/><b>at (604) 545-6786</b><br/><b>or the church office</b><br/><b>at (604) 545-3926.</b></div><div><br/><br/></div></div> |



# Events/Classified

## 40th Anniversary

Thankful to God, we are pleased to announce the 40th anniversary of the **Reformed Church, Drayton, Ont.**

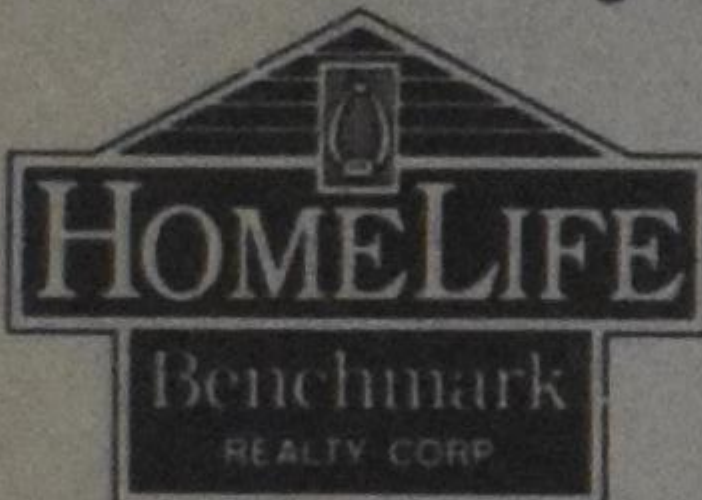
**Saturday, Oct. 10/92**  
10:30 a.m.  
PMD Arena, Drayton, Ont.  
**Sunday, Oct. 11/92**  
• 10:00 a.m.

Celebration service in the  
Drayton Reformed Church.

*Former members and friends are invited to attend!*

## Real Estate ➡

Hollands of Engels



*Andy Driesen*

200-32500 South Fraser Way, Abbotsford,  
BC V2T 4W1  
Bus: 853-7144  
Toll Free: 522-0919 Fax: 853-1839  
Res: 854-1560  
"Serving the Fraser Valley"



## Help Wanted ➡

## MUSIC DIRECTOR

Grace Christian Reformed Church, Scarborough, Ont., is urgently seeking a **Music Director**, who also plays the organ, for an exciting ministry. Please contact

**Anne Chung**  
(416) 293-9361 (days)  
(416) 509-0348 (evenings)

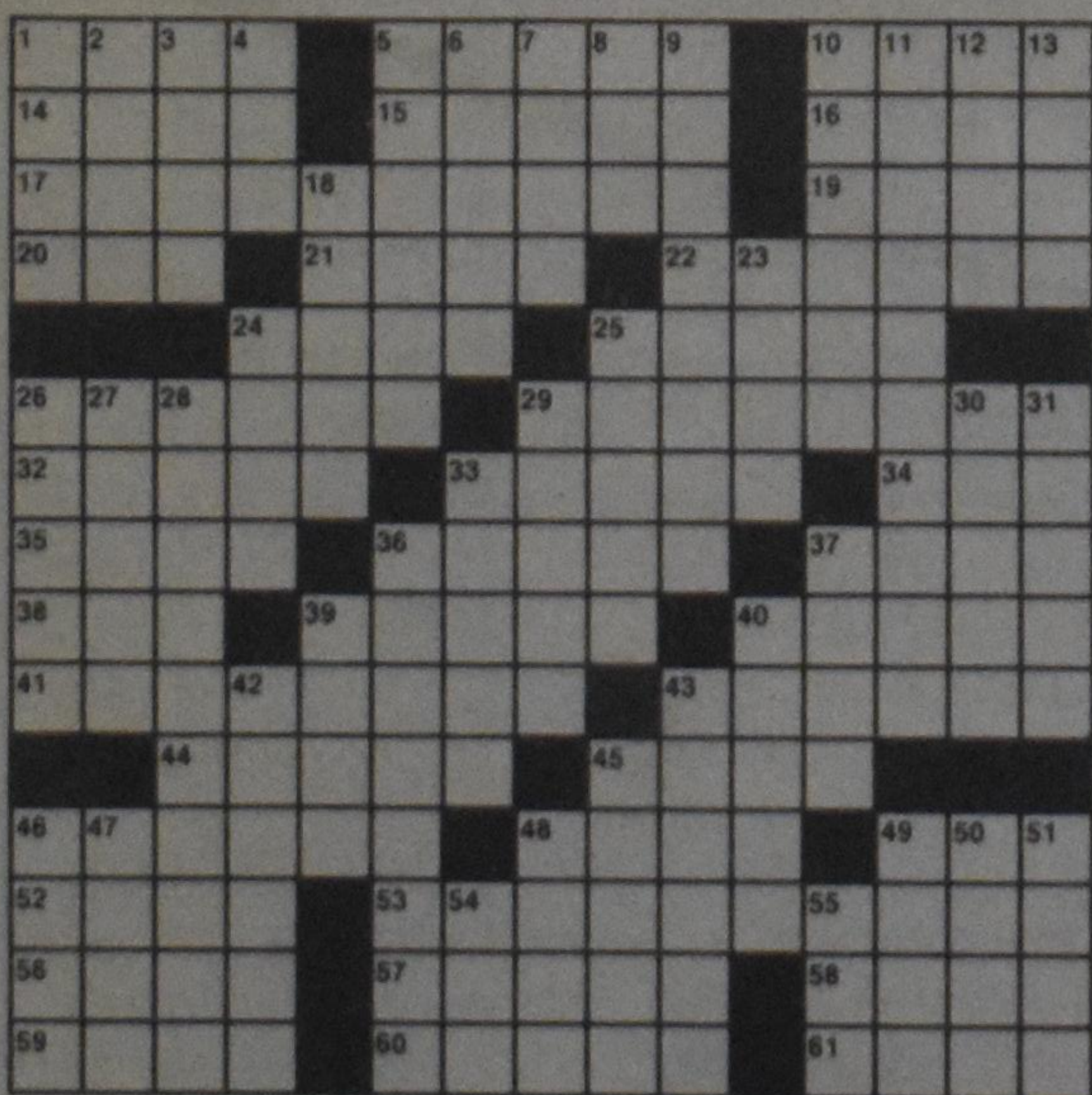
or send resume to:

Grace Chr. Ref. Church  
25 Channel Nine Crt.  
Aginccourt, ON M1S 4B5

## This Week's Puzzle

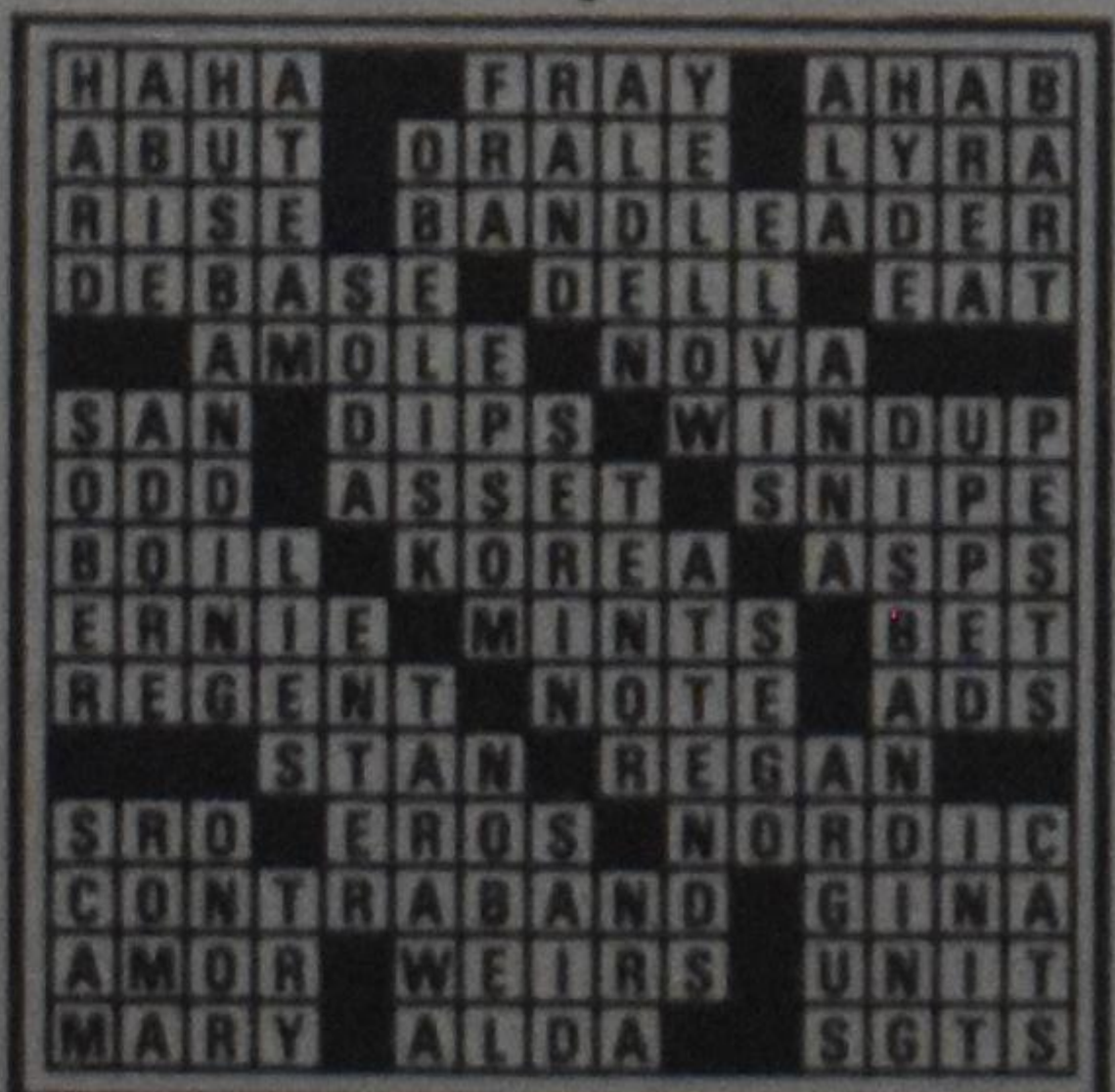
by James L. Beatty

- ACROSS**  
1 Act in jest  
5 Degrade  
10 FBI agent  
14 Excellent  
15 Evil spirit  
16 Puerto —  
17 Tool  
19 "— homo!"  
20 Daughter of Loki  
21 Hollow stem  
22 Air-raid alarms  
24 Tapered tuck  
25 Formula of belief  
26 Ludicrous acts  
29 Hobgoblin  
32 Provoke  
33 Debussy opus  
34 Soissons summer  
35 — and pinion  
36 Embankments  
37 Indian  
38 Annoy  
39 Rome's river  
40 Coalesce  
41 Certain receptacles  
43 Chaplains  
44 Fragrance  
45 Gamma and X  
46 Regain consciousness  
48 Note  
49 Fashionable resort  
52 Nero's home  
53 Tool  
56 Dill old style  
57 Gift recipient  
58 Egg part  
59 Contrary gardener?  
60 Schussboomer  
61 Snake-like fish



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## Last week's puzzle



- DOWN**  
1 Lane  
2 Actor Rob  
3 Blue dye  
4 Affirmative  
5 Vipers  
6 Cap  
7 Along with  
8 Musical tone  
9 Extends  
10 Avaricious  
11 Measuring tool  
12 Customer or client: abbr.  
13 Some votes  
18 Vestige  
23 Suggestive look  
24 Kind of jockey  
25 Promising one  
26 Central courts in old Rome  
27 Approaches  
28 Tool  
29 Makes bread  
30 Make amends  
31 Requirements  
33 Tripoli's land  
36 A girl's best friend?  
37 Auto pioneer  
39 Gait  
40 Marshy body of water  
42 Compact  
43 Coddle  
45 Southern signature  
46 Force down  
47 A Chaplin  
48 Skirt or van opener  
49 Blackthorn  
50 —-mail  
51 Shelters  
54 Perfect  
55 Strong soap ingredient

## Calendar of Events

|                         |                                                                                                                                                                                                                                              |                 |                                                                                                                                                                                                                                                                                                                                                                                                         |
|-------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>July 31 - Aug. 3</b> | Annual ICS Summer Family Conference at Hamilton District Chr. High School, <b>Ancaster, Ont.</b> Theme: "Aspects of Contemporary Culture." Keynote speaker: Dr. Bill Romanowski. Entertainment by Ken Medema. For info. call (416) 979-2331. | <b>Sept. 25</b> | Redeemer College Alumni Homecoming, starting with 6 p.m. barbecue, at Redeemer College, <b>Ancaster, Ont.</b>                                                                                                                                                                                                                                                                                           |
| <b>Aug. 20</b>          | Lakewood Senior Citizens' Day with Rev. Martin D. Geleynse, 9:30 a.m., Lakewood Chr. Campgrounds, <b>Forest, Ont.</b>                                                                                                                        | <b>Sept. 26</b> | Redeemer College Alumni Association meeting at 9 a.m., followed by 10th anniversary celebration from 10:30 - 11:30 a.m., open house from 1:30 - 2:30 p.m., annual membership meeting at 2:30 p.m., and an open program at 8:30 p.m. All events at RC, <b>Ancaster, Ont.</b>                                                                                                                             |
| <b>Aug. 22</b>          | Boersma/Feddema family reunion, 11 a.m., Rockwood Conservation Area, <b>Rockwood, Ont.</b>                                                                                                                                                   | <b>Sept. 27</b> | Celebration and Praise Service for Redeemer's 10th anniversary, at 11 a.m., RC auditorium, <b>Ancaster, Ont.</b> Service will be led by Ancaster Fellowship CRC and Dr. John Bolt on the theme: "Praise the Lord and forget not all his benefits." Everyone welcome! Fortieth anniversary Bethel CRC, <b>Saskatoon, Sask.</b> Contact Mr. H. Denie before Sept. 1. See C.C. June 12, 1992, for details. |
| <b>Sept. 4-7</b>        | Fortieth anniversary and reunion Bethel CRC, <b>Brockville, Ont.</b> Register before August 5 by calling (613) 348-3569.                                                                                                                     | <b>Oct. 10</b>  | "Christian Festival Concert" by the choirs and brass of the OCMA, Leendert Kooij directing, at 8 p.m., Roy Thomson Hall, <b>Toronto, Ont.</b> Guest artists: Ellen van Haaren, Sander van Marion and Andre Knevel. Seating is limited. For tickets call (416) 636-9779.                                                                                                                                 |
| <b>Sept. 18, 19</b>     | Annual conference on "Teaching Reformed Theology" at Trinity Orthodox Ref. Church, St. Catharines, Ont. Speakers: Cornel Venema, Jerome Julien and Neal Hegeman. Call (416) 562-5196.                                                        | <b>Nov. 13</b>  |                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Sept. 20</b>         | "25 Years of Miracles," a special service of celebration for the ICS community, 7 p.m., Convocation Hall, U. of T., <b>Toronto, Ont.</b> For info. call (416) 979-2331.                                                                      |                 |                                                                                                                                                                                                                                                                                                                                                                                                         |

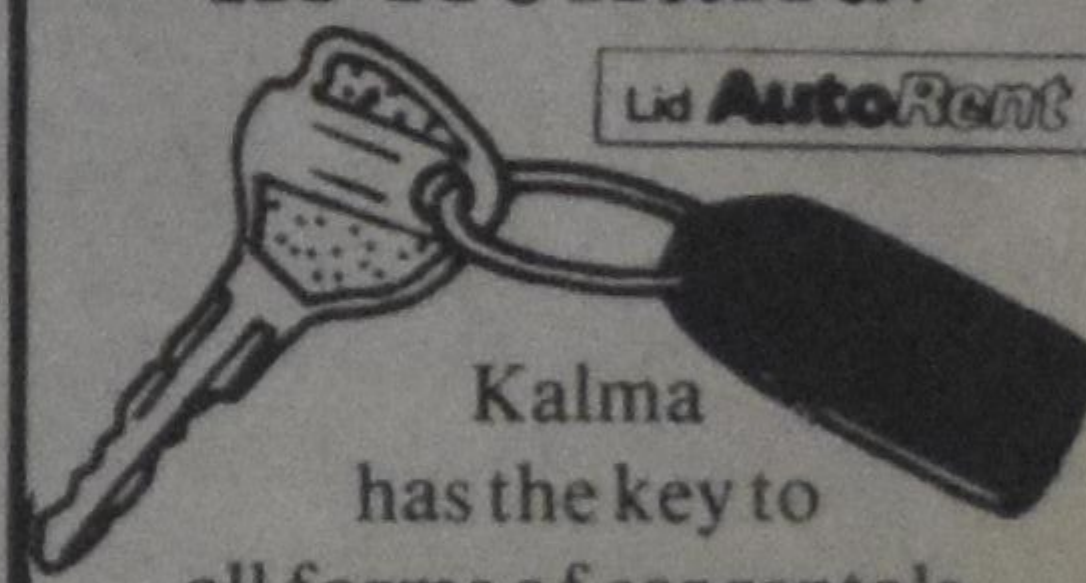
## LAKEWOOD SENIOR CITIZENS DAY

On **August 20, 1992**, at Lakewood Christian Campgrounds, **Forest, Ont.** Starting at 9:30 a.m. Speaker: **Rev. Martin D. Geleynse**. Special music as well as Grandparents' Mini-Olympics!

## Vacation ➡



Want to rent a car while in Holland?



Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired.

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Fax (31) 5120-32324

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*Sid Vandermeulen*

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*Het vertrouwde adres.*

## Calvinist Contact

I want to subscribe to *Calvinist Contact*.

Here is my cheque for \$37.50 (Cdn., including 7% GST); \$32.00 (U.S.) for one year (47 issues).

Please start my subscription today.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
Prov./State \_\_\_\_\_  
Code \_\_\_\_\_

Send to:  
**Calvinist Contact**  
261 Martindale Rd., Unit 4  
St. Catharines, ON L2W 1A1

## We are planning a name change for CALVINIST CONTACT

Do you want to participate in selecting a new name? Indicate your first, second and third choice from the six suggestions mentioned below by placing a 1, 2 and 3 behind them. You may also offer your own suggestion.

Contemporary Christianity \_\_\_\_\_  
Contemporary Christian \_\_\_\_\_  
Christian Worldview \_\_\_\_\_  
Christian Contact \_\_\_\_\_  
Reformed Weekly \_\_\_\_\_  
Christian Courier \_\_\_\_\_  
Your suggestion \_\_\_\_\_

Results must be in before September 1, 1992.

Send in your ratings and suggestion by mail:  
4-261 Martindale Rd.,  
St. Catharines, ON L2W 1A1  
by telephone: (416) 682-8311  
by fax: (416) 682-8313  
attention of Bert Witvoet.



## News

### Christian high school explores abuse issues

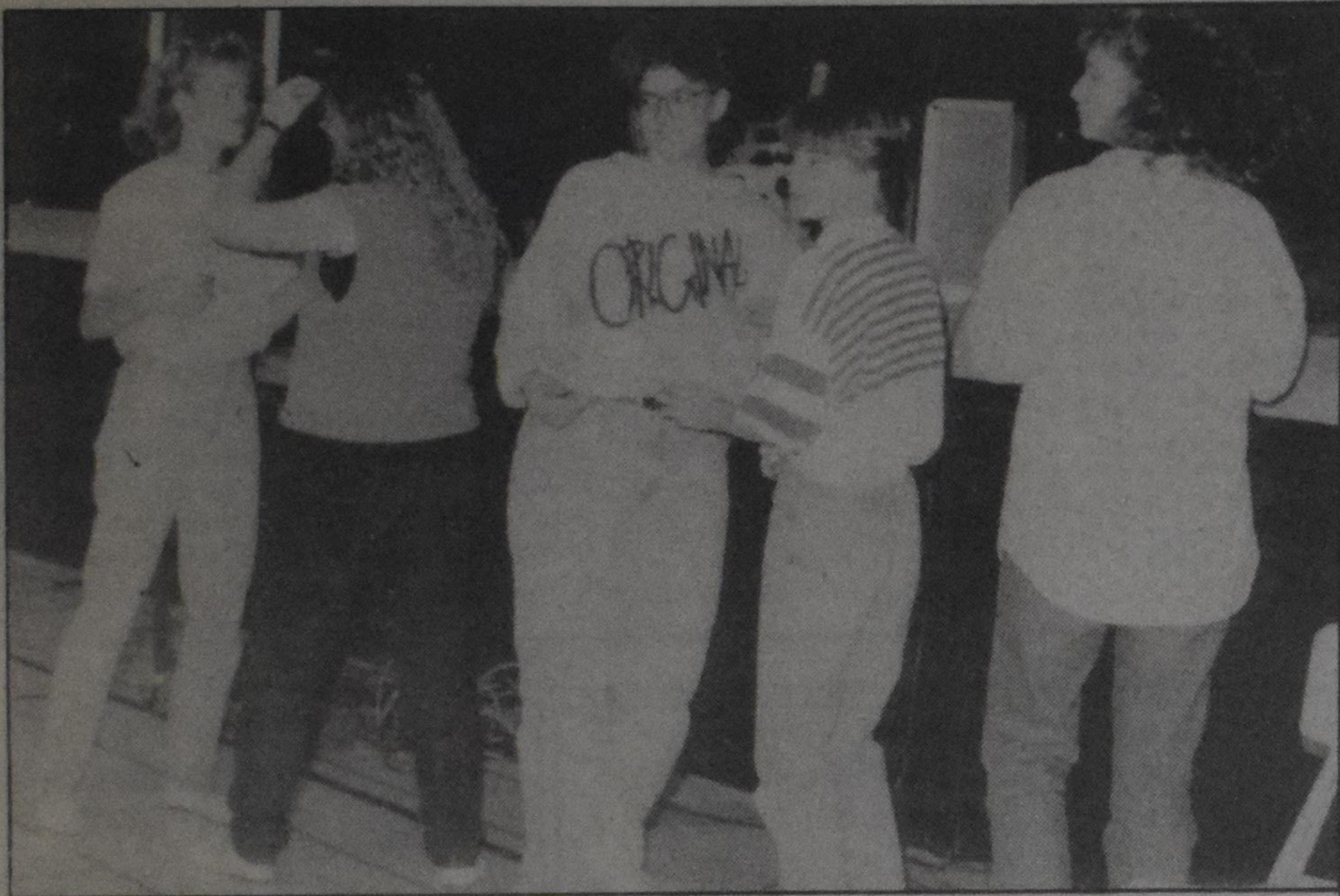


Photo courtesy Jan Klooster

Grade 11 and 12 students act out a skit about male and female stereotypes during their school interim (from l. to r.: Janice Vellinga, Alecia Talsma, Karen Heyink, Cindy Batterink and Ange Brinkman).

#### Bill Fledderus, with files from Jan Klooster

CHATHAM, Ont. — "Just looking" and "just talking" can be forms of sexual abuse if they occur for a sexual purpose without the mutual understanding and desire of both parties. A person in a position of trust should never touch someone under 18 for a sexual purpose.

These and other lessons were taught to Chatham Christian High School students at their May 13-15 interim entitled "Families: Hurts and Healing." The school cancelled regular classes for two and a half days so students and teachers could attend a series of workshops on various forms of child abuse — neglect, and physical, emotional and sexual abuse — in the

Christian community and the healing process needed to deal with it.

"The interim alerted students, educated them, gave practical coping tools and nudged them to be more compassionate to others and themselves. It also directed them to the 'Great Physician,' Jesus Christ, who binds all our wounds and heals all our diseases," says Jan Klooster, an English teacher at the school.

#### Search for healing

The interim began with the film *Ordinary People*, a film which portrays the story of a family coping with the death of its oldest son. The film portrays the vital importance of acknowledging problems, working through them and seeking restoration through real

communication and love.

Members of the Kent Mental Health Association presented skits portraying various types of relationships, including characters who exhibited the warning signs of destructive behaviours. The actors remained "in character" after each performance so that students could ask questions about motives, implications, repercussions and the like.

Neglect and emotional, physical and sexual abuse were each defined and discussed. A second film, *To a Safer Place*, was shown to initiate a discussion about incest and to portray the story of how one survivor confronted her past, worked through her feelings, shared with her family and eventually healed to the point at which she could lead a support group for other victims of childhood sexual abuse.

#### Positive relationships

Area professionals from various community agencies presented workshops on subjects such as recognizing abuse; date rape and sexual assault; identifying and managing anger and tension; dealing with guilt and anxiety; the process of forgiveness and reconciliation; building positive relationships and identifying typical roles and coping strategies in dysfunctional families.

Dr. Tom Zeyl of Smithville, Ont., concluded the interim with a realistic, hopeful speech entitled "Celebrating Relationships," in which he outlined the realities of sexual abuse within communities of Christians, presented a profile of a typical abuser and discussed the processes of healing, reconciliation and forgiveness.

### Germany grants legal residence to Al Ghabra family

PALOS HEIGHTS, Ill. (BGH) — For six years, concerned supporters of The Back to God Hour's Arabic language broadcast ministry have followed closely the plight of the Khalil Al Ghabra family. Today their prayers have been answered.

Rev. Bassam Madany, Arabic language broadcast minister, reports that the Lebanese family has been granted the right to reside in Germany. Khalil, his wife, Maha, and their three sons and one daughter, all listeners to The Back to God Hour's Saatu'l Islah broadcasts, had been facing deportation to Lebanon or Syria for the last several years.

In a letter to Rev. Madany in which he shares his family's good news, Khalil writes, "We have received a letter from the court saying that the decision has been made to grant us the right of residence according to Article 51 of the law which regulates the residence of aliens."

#### Answered prayers

"We rejoice with the Al Ghabras that they have been granted legal residence in Germany," says Rev. Madany. "God has truly heard our prayers. We thank him, too, that through the years he has given the family the strength and courage to remain faithful to him."

The Al Ghabras' plight began in 1984 when people saw them enter a church in

Lebanon, their homeland, and accused them of being Christians. The long-feared persecution then began.

Later, when friends and relatives became convinced that Khalil and his family were serious about their allegiance to the Lord Jesus, they threatened them with death.

Months and months of harassment and persecution culminated in 1986 when fanatic Muslims stormed Khalil's supermarket in Beirut. There they bound and beat him, then looted and torched the store. Shoving the bound and bloodied Khalil into a small truck, they drove him to his house which they emptied and dynamited. They beat him again mercilessly and then also beat his wife and children, taunting the family to "go to the Messiah in whom you have put your faith."

Maha took her husband to a hospital where his wounds were treated. The family found temporary shelter with a Christian group who then helped them escape to what six years ago was still East Germany. They then made their way to West Germany via Berlin.

#### 'Help us in the name of the Messiah'

In 1986 they happened upon The Back to God Hour's Arabic broadcast over Radio Monte Carlo. Khalil Al Ghabra then wrote to Madany pleading, "We knock at your door in the name of

the Messiah, the Saviour. Please help us if you have any contact with a church or government official in Germany. I find it difficult to communicate here since I don't know the language. We are asking you in the name of Jesus Christ the Saviour to save us from death."

Since receiving that first letter, Madany has corresponded regularly with the family, offering much-appreciated spiritual support. Assisted by Peter Zwart of CRWRC-Canada and Gerald Vandezande of Citizens for Public Justice in Toronto, and spearheaded by Jack Thalen, a former Back to God Hour board member, the Guelph, Ont., Christian Reformed Church had worked for years to bring the family to Canada. Representatives of Canadian Lutheran World Relief had also offered assistance.

Despite these efforts, then Minister of Employment and Immigration Barbara McDougall twice refused to allow the family to enter Canada as refugees, stating that they had nothing to fear in returning to Lebanon or Syria.

In response, Madany stated that Islamic law shows no mercy to those who forsake the Islamic faith. In fact, while in Germany, the family had received notice that relatives on both sides had vowed to put them to death if they ever returned to the Middle East.

## News digest

Bill Fledderus, column editor

### Newspaper hires crowd counters for St. Jean Baptiste

MONTREAL (Southam) — This year Quebec's major holiday, the June 24 St. Jean Baptiste Day, involved 20 observers who were paid to count the number of people in the streets. The newspaper *La Presse* hired a local consulting firm to do the counting after last year's figures varied by 200 per cent. Parades such as St. Jean Baptiste can be politically important in Quebec, because some people see them as a sign of support for Quebec nationalism.

### Armies produce most pollution

OTTAWA — The world's armed forces are the single greatest source of pollution, according to recent reports. Hazardous waste from daily operations and related industries are prodigious, according to a group called Science for Peace.

Another group, Worldwatch Institute, claims that the U.S. military produces more toxic chemicals per year than the top five U.S. chemical companies combined.

The U.S. is currently testing a chemical weapons incinerator in the South Pacific, according to the *Mennonite Reporter*. Off-continent incineration would allow the U.S. to keep its promise to destroy most of its chemical weapons by 1999, but South Pacific inhabitants are somewhat fearful of the potential health hazards associated with incineration.

### Chemical weapons ban set

GENEVA, Switz. — Forty nations are set to form an international organization for the prohibition of chemical weapons (IOPCW), to be based in the Hague, according to a recent report in *The Independent*. The draft of an accord banning all chemical weapons and setting out procedures to check that nations are complying with the ban was completed June 22, and a final draft should be signed in Paris early next year.

Observers compare the organization with the already existing International Atomic Energy Agency (IAEA), based in Vienna, although it would need to be bigger because chemical weapons are much easier to make and more widely used than atomic ones.

### Blackfeet Nation plans dinosaur dig

BROWNING, Mont. (AP) — An American Native community, the Blackfeet Nation of Montana, has hired a Calgary excavating firm to dig for dinosaur skeletons on its reserve land. The firm would employ Natives and eventually market the bones to collectors.